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ABSTRACT

The papers in these proceedings focus on the critical elements of values and ethics, critical inquiry, and reflection. The following papers are included: (1) "The Moral Imperative of Ethnic Studies in Urban Teacher Education Programs" (C. Ellwood); (2) "Teachers, Values, and the Culture of Education" (M. Kurimay, S.J.); (3) Teaching as Moral Reflection: Thoughts on the Liberal Education of Teachers" (L. Valli); (4) Teaching, Critical Reflection, and Liberal Learning" (L. Beyer); (5) "Making Uncommon Sense: Critical Revisioning Professional Knowledge about Diverse Cultural Perspectives in Teacher Education" (P. Murrell); (6) "Educational and Social Commitments in Reflective Teacher Education Programs" (K. Zeichner); (7) "Developing a Knowledge Base for Teacher Education" (M. Guy); (8) "Reflection in Teacher Preparation: A Qualitative Perspective" (M. Wohlfeil); (9) "Reflection in Teacher Preparation: A Case Study in Program Design" (K. Rasch); (10) "Bicultural Education among American Indians" (B. Santo); (11) "Serving the Urban School System: A Liberal Arts College Develops an Urban Professional Practice School" (S. Morse, M. E. Finch, K. Rasch); (12) "Extension of an Integrated General Education Program to Teacher Education" (G. Busch); (13) "The Eckerd College Teacher Education Program: A Model for the Education of Teachers in a Liberal Arts college" (M. Ransbury, D. R. Bailey, T. Ginnaty, K. Watson); (14) "Education as Discipline: A Reconceptualization of Teacher Education" (K. Schuler); (15) "The Paideia Seminar in Teacher Education" (V. Olson, M. McNeff, M. Endorf); (16) "Liberal Studies and the National Teachers Examination: Can They Be Compared?" (N. Hansel); and (17) "Portfolio/Interview Assessment at Alverno College" (S. Ewens). (SM)

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Proceedings

of the

Fourth National Forum

Association of Independent Liberal Arts Colleges for Teacher Education

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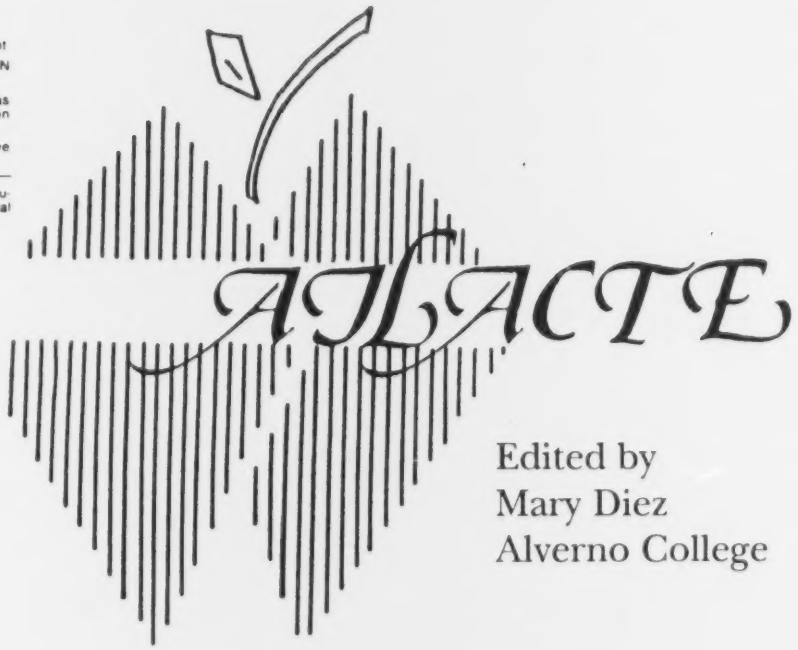

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November 9 - 11, 1990

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Introduction

There is no question that teacher education is challenged in the 90's to provide more effective preparation for those who will work in the nation's schools. The Association of Independent Liberal Arts Colleges for Teacher Education (AILACTE) has held a series of national forums every 18 months, beginning in June, 1986, addressing current issues in teacher education from the perspective of the liberal arts college. The fourth forum, "Liberal Arts Models for Teacher Education," was held on November 9-11, 1990, at Alverno College, Milwaukee, Wisconsin.

The title of the fourth forum led to much discussion about the notion of a "model." Originally intended to convey what NCATE calls for as a conceptual schema organizing a preparation program or what Valli called the "need for an underlying image of good teaching," the use of the term led to a discussion of whether there is "one way" or even a "best way" to prepare teachers. These proceedings of the fourth national forum suggest, I think, that while there are some aspects of liberal arts education that support the design of quality teacher education programs, there are many questions about how best to link liberal and professional education.

The planning committee designed the conference around three elements of the liberal arts that affect and inform teacher education in the liberal arts college setting. The major panels at the forum addressed these three elements:

1) Values, ethical and moral questions. Cynthia Ellwood, a teacher in the Milwaukee Public Schools, brought the teacher's perspective to this panel. Her definition of teaching as "helping students to make connections between what they already understand and new concepts, information and skills," led her to argue for the need to train white teachers who will serve predominantly non-white school populations in understanding these students' experience of the world. This essentially moral view of education as requiring a strong background in ethnic studies and multicultural teaching methodologies became a theme that carried through the conference.

   Michael Kurimay, Marquette University, used his interest in educational administration to address the culture of teaching and its relationship to the formation of values. Quoting from Goodlad's postulates, Kurimay reinforced the need for teacher education to select "candidates who reveal an initial commitment to the moral, ethical, and enculturating responsibilities to be assumed" as teachers.

2) Critical Inquiry. Linda Valli, Catholic University of America, addressed all three themes of the conference in her integrative view of how teacher education programs can be arrayed along two continua: reflective/nonreflective and technical/ethical-critical. Linking to Ellwood, she argued for "connected teaching" as requiring moral reflection and thoughtful consideration of educational issues. She sets forth clear implications for teacher preparation at the end of her article.

   Landon Beyer, Knox College, focused on integrating what looks to many like "either/or" options. Providing insight into the definition of a "liberal art," Beyer argued that not only can education be counted as part of a redefined set of liberal

arts disciplines, but it may offer perspectives useful to others. Also linking across the themes of the conference, Beyer set forth a view of teaching as a field of moral action in which critical reflection on the schools of society is valued. Readers may find the details of Knox College's program particularly valuable.

Peter Murrell, Alverno College, raised the question of how to encourage preservice teachers to think reflectively and critically about their own preparedness to teaching in diverse settings. Focusing on the need for teachers to learn to interact effectively in diverse and unfamiliar contexts, Murrell described the process of "critical revisioning" and applied it to the constructs of cognitive style and learning style.

3) Reflection. Kenneth Zeichner, University of Wisconsin-Madison, argued that it matters what teachers reflect about, warning that the broad use of the term has failed to emphasize the need to ground reflection in reasoned educational and social philosophy. He outlined key elements of a social reconstructionist conception of reflective teaching that examines both the teachers own practice and the social conditions in which that practice takes place.

In a pair of presentations focused on the redesign of the Concordia College (Moorhead, Minnesota) teacher education program, two faculty described the conceptualization of a program having the aim of preparing reflective teachers and the processes used in courses focused on that goal. Marilyn Guy gave a clear chronological description that will be helpful to any faculty contemplating the redesign process. Michael Wohlfiel used student "portraits" of their clinical assignments to document the ability of students to reflect upon their experiences in clinical settings and on the use of varied instructional methods.

Kathe Rasch explored how reflection-on-action has led the faculty at Maryville College to define and operationalize "a teacher preparation program that fosters the development of a reflective practitioner."

The concurrent session papers for the fourth national forum were selected from among those submitted in a call for papers intended to elicit examples from the practice of teacher education in liberal arts settings. Each related to the major themes in some way.

Beverly Santo, Prescott College, addressed a multicultural theme based on her work with American Indian students. In "Ethical Issues in Education: Cross Cultural Considerations," she explored the history of educational efforts among American Indians and showed how these mirrored the experience of other minorities. Her description of a case study illustrated Ellwood's call for knowing and understanding the cultures of students but leaves the reader wanting more detail.

A team from Maryville College (Sheila Morse, Mary Ellen Finch, and Kathe Rasch) described the development and implementation of a professional practices school from the perspective of a small liberal arts college. "Serving the Urban School System" provided a very helpful description of the process--through the stages of applying for grants, planning the program and implementation.

Gladys Masih Busch, Spalding College, outlined a "model" of a teacher education program built on the integration of liberal arts and professional education in her "Extension of an Integrated General Education Program to Teacher Education."

A team from Eckerd College (Molly K. Ransbury, Kathryn Watson, Russell Bailey, and Tami Ginnaty) presented a model for "Integrating the Liberal Arts and Sciences into Teacher Preparation." The program at Eckerd was developed as an alternative model in Florida, designed by goals rather than course by course. The paper gives examples of experiences and assignments that build specific aspects of teaching ability.

Kenneth Schuler, Widener University, looked at "Education as a Discipline: A Reconceptualization of Teacher Education." Schuler picked up Landon Beyer's concern about the place of education vis-a-vis the liberal arts and sciences. Exploring the historical background and definition of the liberal arts, he challenged the dichotomy between "useful" and "liberal" and argued that, because of its philosophical and ethical base, education is "something more" than merely practice.

A team from Augsburg College (Vicki Olson, Marie McNeff, and Mary Endorf) linked to the theme of analytical approaches through their description of "The Paideia Seminar in Teacher Education." They made the argument that, if teachers teach as they were taught, the active learning in this seminar will mark the practice of future teachers.

Nancy Hensel, University of Redlands, reported on a study that examined the impact of different types of programs. In "Liberal Studies or the National Teachers Examination: Can They Be Compared?" she probed the impact of pedagogical content knowledge and argued that liberal arts curriculum for teacher education needs to demand reflection, integration, self-understanding and other-centeredness.

Sue A. Ewens described one process in the teacher preparation program at Alverno College that brings together analytical and reflection skills of students. In "Portfolio/Interview Assessment at Alverno College," she used quotations from students and practitioner-assessors to illustrate the impact of the portfolio as a tool to assess and develop potential teachers.

Judson Hixon, North Central Regional Education Laboratory, brought the three day forum to a close by calling upon participants to continue their exploration of "alternative perceptions" in order to expand their understanding of the need for change in teacher preparation programs. Hixon reiterated key themes that permeated the conference: multicultural education and the need to address diversity; the nature of liberal arts education; moral/ethical dimensions of teacher preparation; reflection; and critical revisionist theory. He encouraged us all to continue to examine the relationships between and among these themes.

Challenging AILACTE to focus on multicultural education by facing the diversity of students as well as the need for all students to learn to live in a diverse society, he called for a more specific focus on what beginning teachers need to know, coupled with a recognition that professional development must be seen as continuing throughout a teacher's career. Noting the near absence of practitioners' voices, he called upon the group to act on the need to make strong relationships between change in preservice education and change in K-12 schooling.

While the papers collected in this volume cannot recreate the full experience of the forum, which was marked by lively exchanges between participants in the corridors and over meals as well as during sessions, they do represent the quality of thought in AILACTE institutions around central issues facing teacher education. It is our hope that this volume will help us to continue the dialogue and to improve the preparation of teachers.

Acknowledgements

In producing the proceedings, the forum committee is indebted to the presenters. Special thanks go to Alverno students Diana Mirocha and Michelle Rusch, who along with Phyllis Kimble, completed the typesetting and proofreading. As always, the Beloit College press has produced the volume with professional care.

Mary Diez
Alverno College
September 30, 1991

The Moral Imperative of Ethnic Studies in Urban Teacher Education Programs

Cynthia Ellwood
Milwaukee Public Schools

I am a white teacher in a school where the vast majority of the students are poor and approximately 75% are non-white. This year I am teaching entirely within the bilingual program, which means that all my students are Latino, some Puerto Rican, and some of Mexican background. I want to address, then, the issue of how to train white teachers to teach in urban settings where significant numbers of children come from class and ethnic backgrounds different from the teachers'. Before I do that, let me say that I do not believe we can offer consistently sensitive and high quality education to children of color until we have large numbers of educators of color both in schools and colleges. I cannot pretend to articulate the needs and concerns of minority educators, however. I will speak out of my own experience, focusing on the training of white teachers.

At the very core of teaching is the task of helping students make connections between what they already understand and the new concepts, information or skills. Scientists of the human mind tell us we can remember very few totally separate items at once, and all learning is a process of somehow associating new information with old. So this is my job as a teacher: to help students make connections. And to do that, I need to have a pretty good picture of what their understandings are--or I need a way to probe those understandings.

Making connections is central to my job whether I want my students to look deeply into a character in a novel we're reading, whether I'm trying to help my students write literary criticism for the first time in their lives, or whether I'm juggling the complex dynamics that automatically come into play when you put 30 teenagers in one room.

Teaching is interaction, and it demands all the resources of my being. At any moment I have to decide whether to present information or stand back and let a student discover it. I have to know when and how to encourage, compel, accept, judge, nurture, admonish, humor, provoke, and inspire thirty individuals. Now if I am teaching your son or daughter, you undoubtedly hope that I understand your child well enough to make those decisions--so often spontaneous ones--wisely. And if I really understand your kid, if I can see into his soul a bit, or if I can figure out how his mind works when he's wrestling with a particular concept or skill, or if I can find a way to make him passionately interested in what I teach, I just might be able to inspire him to tremendous heights. But if I don't understand, I can damage your kid. I can turn him off, or set him back, or crush his feelings, or stifle his opportunities.

But what happens when a white teacher from a Protestant, upper-middle class family tries to teach children who are poor, or working class, or Puerto Rican, African American, Laotian, Mexican, Catholic, Pentecostal, Arab, or Native American? Anthropologists tell us culture and experience shape our perceptions. And there is no question that my students have all sorts of experiences and perceptions very different from my own. If the core of teaching is making connections between students' experiences and the content of the curriculum, if teaching is a series of judgment calls as I have argued, I am constantly at risk of making mistakes.

You might say it is I, the white teacher, who is culturally deprived and therefore at risk, not my students. A number of scholars have shown just how easy and damaging it is for perfectly well intentioned educators to make mistakes rooted in cultural ignorance.[1] At worst, I am at risk of severely compromising my students' chances for success; at best I am at risk of not being very effective in my teaching if I do not understand what my students see and know--or even understand that it may rationally be different from what I see and know.

Now maybe I'm overdramatizing. If I as a single teacher fail to reach, nurture, and inspire your child, it's probably not the end of the world; a child can probably recover from this single experience. But if an entire educational system repeatedly misjudges or works ineffectively with certain categories of children--if that system tests, tracks, and teaches in such a way that creates unequal results--we have a problem.

I believe that race and class profoundly shape one's experiences in this country. In Drylongso, a collection of oral histories of Black people collected by Black anthropologist John Langston Gwaltney, sixty year old Hannah Nelson reminisces:

> One time in rural Georgia a white woman and I were stranded in a ditch in her car. When some policemen came and helped us, she was relieved to see them, but I was frightened. Now, I know many other black women who have had experiences like that and most felt just like I did. I didn't know what those policemen might do, but the white woman with me felt quite certain that they would help us. Well, I knew that they would help her, but I didn't really think they would help me.[2]

It is not only in the rural Georgia of yesterday that people of color have reason to mistrust, fear, or hate the police. By the time, say, a Black girl who has grown up in the city reaches kindergarten, chances are she has internalized these feelings of mistrust--with good reason, for at every step of the way the criminal justice system in America is at least as likely to neglect or abuse citizens of color as it is to protect them. What does it feel like for that little girl when her kindergarten teacher cheerily announces that "the policeman is our friend"? Does she merely think the teacher is mistaken? Or does that experience feed a feeling that there are parts of her life she must hide from this teacher, experiences--possibly intense experiences--that have no validity in this classroom?

You will recall that I have a full load of bilingual classes this year, so all my students are Latino. If my students--particularly my male students--stand on a street corner in a group of three, they get a very different response from a passing patrol car than three white kids standing on a street corner in the suburbs. They could be the most clean-cut, innocent male students--and, believe me, I have some real innocents; some of my students have grown up in incredibly protective environments in spite of what's going on in cities today--but the mere fact that they grew up male and Latino in the city means that they have a very different experience with the law enforcement system.

Recently an inspirational speaker came to our school to address students about gangs, drugs, alcohol, and sex. This man, Joseph Jennings, with his "Listen hard, because I been there and I'm here to level with you" sort of style is able to command the attention of hundreds of teenagers in an auditorium near the end of the school day in a way that I never thought possible. At the climax of his speech that day, he leaned forward intensely and said to my students and the

other students there, "You are not garbage!" and the students sat there enrapt as he repeated it, "You are not garbage!" Imagine that! The young people I teach need to be told that they are not garbage! And it's not because they do not have families that love them. If you look at media images of young people of color, if you probe our national consciousness, we are afraid of these young people. Imagine what that would feel like to grow up in a world that was afraid of you. What if you looked at yourself in society's mirror, and your saw drug dealers, hookers, gang bangers, and welfare cheats? That feeling of being outside--of being considered garbage--could not be farther from my own experience growing up as a white person who could take certain future opportunities for granted.

It is relevant to my job that I recognize that my students may, on the basis of solid experience, respond differently to a situation than I do. And if in my English class, I want my students to probe a character in a work of literature, or write from their hearts, or articulate thoughtful opinions on an issue of the day, if I even hope to convince them to take school and my class seriously, I have to understand something about the nature of their experience in the world.

How, then, do we prepare teachers to teach children whose experience in the world may be very different from their own? I believe we must:

1) Dramatically augment the number of faculty and students of color in colleges and universities;
2) Require every teaching candidate to acquire a strong background in ethnic studies; and
3) Recognize that aspiring teachers need to be armed not simply with "methods" and content knowledge, but with the sensibilities and skills necessary to probe student understanding and make the connections to the curriculum.

I will deal with each of these proposals briefly.

First, I think any college or university that seriously hopes to meet the needs of multicultural urban schools must embrace significant numbers of faculty and students of color. I have already said that children in schools need more teachers that share their cultural background. But I am also contending here that we cannot train white teachers and we cannot fully explore questions of urban education if "we" is a group of white people with all the best intentions in the world who nevertheless only hear our own voices. (And having just a few students or faculty of color will not do. What happens then is that those few "culturally different" do all the adapting and then are called upon to articulate "the minority perspective.")

Second, I propose that every teaching candidate undergo a rigorous program of ethnic studies. By ethnic studies, I don't mean learning a smorgasbord of ethnic holidays, heroes, and dates; I don't even mean studying "learning styles." I mean a series of courses that look in depth at the history, literature, and culture of particular ethnic groups.

If student teachers studied linguistics long enough to understand that say, an African American dialect is as rule-bound and linguistically sophisticated as the dialect which has gained prominence as "Standard American English," they might be less inclined to judge their students as unintelligent simply because they spoke a different dialect. If they also studied African American history and literature, gaining an appreciation for the immense love of language running through African American culture, they might be able to recognize, in their own Black students, skills and linguistic strengths that could be built upon in the classroom.

Similarly, if we gained an appreciation for the tenacious struggles minority people have waged historically in this country around education, it might be a little bit harder to jump to the immensely unlikely conclusion that "those parents" do not care about the education of their children.

If we want to be successful in educating urban students, this respect is essential. We need teachers who will assume absolutely that the children in front of them are worthy and capable and who will assume that parents love their children and want the best for them.

One of the great revelations for me, having come from a liberal--I thought enlightened--background was to look at myself and my culture through the eyes of a person of color. Native American Barbara Cameron writes:

> During my first memorable visit to a white town, I was appalled that they thought of themselves as superior to my people. Their manner of living appeared devoid of life and bordered on hostility even for one another. They were separated from each other by their perfectly, politely fenced square plots of green lawn. . . The white people always seemed so loud, obnoxious, and vulgar. And the white parents were either screaming at their kids, threatening them with some form of punishment or hitting them. After spending a day around white people, I was always happy to go back to the reservation where people followed a relaxed but respectful code of relating with each other.[3]

When all your life you've received millions of both overt and subtle messages that the cultures of others are inferior, it's a shock to hear people of color comment on the obvious inferiority and moral depravity of white culture.

An aspiring urban teacher needs to transcend the limits of her own experience, to begin to internalize the notion that her students may see things differently, to begin to cultivate an abiding respect for the children she teaches, their parents, and their communities. And I believe a rigorous and extensive program of ethnic studies will help teachers do that.

Third, I propose that teacher education programs take to heart the concept that teaching is a highly social interaction in which the teacher helps students make connections between students' prior understandings and the new material at hand.

We might make use of case studies that ask teachers to think about what's inside students' heads, or how to probe student understandings, or how to forge connections, or analyze and make use of classroom dynamics. Consider an issue I had to grapple with recently. In my English classes, I've always insisted on tossing out workbooks and anthologies of short, "basalized" readings. Instead, I have students read and write about book-length works--novels and biographies. But this year for the first time, I was teaching bilingual English classes, facing students with a great range of English and Spanish language skills. I have students who are very bilingual, some who are English dominant, some who are Spanish dominant but intellectually extremely well trained, and a number who read and write well in neither English or Spanish. How could all of these students proceed at the same pace in Richard Wright's autobiography, Black Boy? Participants in a teacher education class could gain valuable practice by articulating, debating and imagining the outcomes of a variety of possible approaches to this dilemma.

After conducting that same dialogue in my own head and with colleagues (including my own student field observer from the University of Wisconsin-Milwaukee), I decided to organize heterogeneous reading groups in which students would be expected to help one another. I came into my classes the next day and explained my thinking, telling students that I would be grading them each day on group process (these are energetic tenth graders), and they would also receive

group product grades. I told them they had two class periods to read chapter two, which was 45 pages long, and to produce one vocabulary word and one thoughtful discussion question per group member. As I anticipated, they immediately argued that they should be able to form their own groups, and after some discussion, I let them. The results were remarkable. On day one, 9 out of 12 groups got A's in group process, on day two all 12 groups did. Most groups read out loud the first day, but divided the chapter into sections. Then they actually assigned themselves homework. On the second day, my room was abuzz with kids excitedly explaining the chapter to one another in both English and Spanish, conversing about Richard Wright's life and sharing their own similar experiences, or pressing on with their reading. I found a way to keep a heterogeneous group of students challenged and engaged in the business of English.

I never stop learning in my classroom--and there are plenty of failures along the way. Throughout this presentation I have politely limited my remarks to how we must shape teaching candidates. But, of course, all educators--practicing teachers, college faculty, administrators, scholars, as well as teaching candidates--must constantly and forever struggle to examine our own perspectives and explore the experiences of others. The burden to change rests on us all.

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TEACHERS, VALUES, AND THE CULTURE OF EDUCATION

Michael D. Kurimay, S.J., Ed.D.
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The Meagerness of Research in Educational Administration

I come to this discussion out of a background in high school teaching and administering, and more recently as a teacher of educational administration. As I have pursued educational administration as a field of theoretical consideration and practical application, I have been struck by the field's meagerness. By that I mean that much in contemporary American approaches to researching education as well as educational administration strike no response because they do not fairly describe the tenor of my own experiences, either as teacher--recalling authentic administrators under whom I was glad to teach and from whom I learned much or as administrator--recalling authentic faculty with whom it was a privilege to work.

Much of the meagerness of administrative research results, in my opinion, from the same affliction which besets contemporary research in teaching: the fallacy inherent in supposing that scientific epiricism may be applied as simply and productively to the study of human actions as it has proved to be in the study of non-human material reality. This too often results in conclusions about human behaviors which include no appreciation of human motives or motivations.

It is a relief therefore to note a significant present trend in American educational administrative research: the increasing realization that empiricism alone is inadequate, the growing sense that in reducing human actions to the quantifiable, dissociated and manipulated variable, something essential is being lost.

In the past decade, American administrative research has increasingly turned to what may be described as a more phenomenological approach. It has done this in an attempt to recover human elements central to its object of study, lost by the inability of empiricism to discuss them.

These recovered and newly appreciated human elements include such aspects of human experience as beliefs, and their attendant dynamics: symbols, myths, rituals; values and valuation as a uniquely human activity; honor and integrity as distinctively human motives. There are additional elements in this developing literature, but these may provide the initial context for this discussion. They and similar characteristics are grouped together in a growing and developing conceptual frame of research referred to as Organizational Culture. Culture may be descriptively defined as:

> [t]he beliefs, languages, rituals, knowledges, conventions, courtesies, and artifacts. . .[which] provide the resources from which the individual and social identities are constructed. They provide the framework upon which individuals construct their understanding of the world and of themselves. Part of this cultural baggage is factual. It is empirical, descriptive, and objective. Another part of the cultural baggage, perhaps the greater part, is mythical. It is concerned not with facts but with *meaning*, that is, the interpretative and prescriptive rules which provide the basis for understanding and action.[1]

Thus, to study organizational culture is to study the meanings which base the organization. These meanings are the basis of membership in the organization. They are also the shared norms by which members judge their individual and common performance, and the shared rules by which

they interpret themselves, their common endeavors, and the environment in which they live. These focal human elements are termed mythical, not in the sense that they are fictitious and therefore no more than figments of overworked imaginations. Rather, they must be termed mythical (and symbolic) to distinguish their uniqueness in the complex of human intention and motivation, both individual and organizational.

This is the challenging context into which contemporary educational administration research hazards to move and within which it seeks to find new and powerful interpretive concepts with which to address the challenges facing educational leadership.

The Challenge of Studying Culture

Educational administration researchers and theorists are increasingly willing to address the concepts central to the culture of schools and educators, and to study their occurrence in educational situations. At the same time, however, they labor under two challenges. The first, posed by the unregenerate empiricists, is the objection that the field of organizational cultural study must prove unproductive because pursued with no rigorous method. This objection refuses to accept, of course, the countercriticism of the inability of empirical methodology to treat cultural factors evident in human experience.

The second challenge, posed by the cultural researchers themselves, is more provocative, to my mind: that while the methodology may admittedly be only in its formative state, the concepts central to organizational culture are indicated as so important by already existing literature that their study must be pursued. They are too "valuable" not to be investigated, particularly in view of the problematic condition of contemporary American education.

The question basing this line of American educational administrative research has therefore changed, healthily, from a situation in which focal human realities were ignored entirely, to a situation in which their importance is recognized by a researching community of professional educators faced now with clarifying and strengthening approaches to investigating them.

Teachers, Values, and the Culture of Education

Given this developing context, what may contemporary educational administrative research have to say to consideration of the need to form teachers (and educational administrators themselves) as members of a culture, to be critical and active valuers within that culture and to communicate its values effectively to students?

In his summary discussion of the five-year Study of the Education of Educators, John Goodlad presents nineteen postulates agreed to by the research team as schematic to the study:

> We found ourselves addressing such themes as mission, commitment. . . not [as] goals to be striven toward nor hypotheses to be tested through empirical research. We regarded them as essential presuppositions. . .to guide our journey through the teacher education landscape.[2]

Among the postulates, the factors considered "essential presuppositions" are most indicative. Postulate 6, for example, contains the following:

> [F]aculty members must seek out and select. . .those candidates who reveal an initial commitment to the moral, ethical, and enculturating responsibilities to be assumed [as teachers].[3]

Postulate 9 moves consideration focally into the cultural conceptual frame:

> Programs for the education of educators must be characterized by a socialization process through which candidates transcend their self-oriented student preoccupation to become more other-oriented in identifying with a culture of teaching.[4]

Earlier in the summary discussion, Goodlad refers to the importance of teacher involvement in a "stewardship" embracing "the whole of the school's moral functioning," and notes "the moral bases of teacher education" as "part of the normative screen through which we filtered our data."[5] Educational research in this instance has indeed moved beyond the limitations prescribed by a thoroughgoing and reductionist empiricism, by admitting properly cultural concerns as normative to the study's implementation at its outset.

Coming at the question of values and teachers from a different but no less indicative perspective, Thomas Sergiovanni in his most recent treatment of administrative leadership in education has also chosen to broaden the topic by discussing it in terms of the process of organizational culture and its inherent stress upon group valuation and values. The title of Sergiovanni's treatment is itself indicative, focusing on value-laden leadership as essential to attaining extraordinary performance in schools.[6]

In the forward to Sergiovanni's treatment, Terrence Deal describes four contemporary approaches to studying leadership. The first is the structural approach, established in the work of Max Weber, which relies on the rational design of a working system which, when it encounters a problem, need only be reasonably restructured.

The second approach is the humanistic, which relies on meeting the needs of organizational members to accomplish its goals and which responds to problems by retraining its members.

The third is the political approach, which relies on mobilizing power, building coalitions, and negotiating agreement among the organization's conflicting interests. Its problems are answered by renegotiation.

The fourth approach may be termed the symbolic or cultural. This kind of organization relies on invoking the members' shared meanings--the symbols and myths which unite them in their endeavor, and renewing these meanings by means of ritual reenactment to strengthen commitment and renew faith.[7]

It is within this fourth approach or frame that Sergiovanni places his discussion and proposes it as the necessary antidote for the inadequacies of contemporary educational administration theorization.

> We have an inadequate theory of management and leadership practice that is incapable of turning around failing situations, or of turning ordinary situations into extraordinary ones: at best, stagnation, and worst, further decay.[8]

While Sergiovanni notes that the leaders of American schools are too often inadequately prepared or otherwise failing in the trust society places on them, he notes as well the present situation of American schools which is characterized by complacency with a situation in which effort of both students and teachers is an exchange of currency: students trade minimally acceptable behavior for minimal academic demands by teachers. Work on academic content has

been displaced to conversational teaching to ensure better classroom order or even student attendance.[9]

Sergiovanni goes on to describe nine dimensions which are necessary to raise organizational performance to the extraordinary.[10] While he discusses them in terms of administrative leadership, I will investigate them in terms of their aptness for describing the teacher who is open to and intent upon attaining excellence. This may provide a helpful context for clarifying what we mean when we discuss formation of values and valuation in student teachers.

The organizational dimensions which lead to excellence -- as they involve the teacher-- may be paraphrased thus:

1. The teacher is open to being lead rather than managed.

2. The teacher is willing to respond with commitment rather than compliance.

3. The teacher is intent on building shared meanings with professional colleagues rather than on being managed with them.

4. The teacher is concerned to refocus and renew shared purposes with professional colleagues rather than merely to undergo another faculty meeting.

5. The teacher desires to be enabled rather than to be given directions.

6. The teacher values personal responsibility rather than an external monitoring system.

7. The teacher is aware of and committed to education as a profession, a vocation, and a service. The teacher's sense of accomplishment is not focused on external motivators.

8. The teacher is intent on building collegiality and understands that the success of the school's endeavor depends on shared professional efforts, not upon the degree of social congeniality of the members.

9. The teacher is intent on fulfilling a personal commitment -- to serve the education of students -- and invests every effort to improve that service, not merely in giving the appearance of doing so.

This complex of characteristics is exceedingly rich, and at first glance appears to be so utopian as to discourage attempting their realization. However, Sergiovanni's fourth characteristic may provide an overarching and summarizing frame from which to approach realizing all of the characteristics.

As Sergiovanni presents the fourth characteristic, and as it is paraphrased for application tc the teacher, the teacher is concerned to refocus and renew shared purposes with professional colleagues. This characteristic focuses on the importance of "purposing" for unifying and impelling the community of teachers in the school. Sergiovanni cites Vaill's definition of purposing:

> [the] continuous stream of actions by an organization's formal leadership which has the effect of inducing clarity, consensus and commitment regarding the organization's basic purposes.[11]

Sergiovanni then describes more fully what purposing entails in the context of his discussion:

> When purposing is present in schools the expectations of those who are responsible for the system are clearly communicated; a policy framework exists to guide strategic decision making; a value framework exists which enables daily routine activities to take on special meaning and significance; norms are established that suggest what to do and what not to do; and identity for the school emerges to help differentiate it from other schools; and as a result, the school in transformed from a secular workplace to a sacred enterprise.[12]

Again, we meet a rich series of ideas, this time culminating in a most curious and evocative term -- that the school becomes a "sacred" enterprise.

Indeed, Sergiovanni finally summarizes these ideas in the term "covenant." He uses the term in various contexts throughout the discussion, and describes it repeatedly to fill out its implications. This covenant is built on a vision, for example, that all share; this vision is a compass pointing the school's direction; it inspires enthusiasm in pursuing the school's mission; it is the basic expression of the collegial consensus shared by all the educators of the school community. This covenant is a binding and earnest agreement among them of the values which uni[illegible] them ad provide the bases for their decisions and actions.[13]

Conclusion

Thus, we are finally brought to the point of viewing the work of education as a "sacred" endeavor which requires a "covenant" to inform and direct its efforts. This covenant invites and expects the teacher's acceptance of the vision which bases the profession of education: to maintain, expand, and communicate knowledge. Acceptance of this vision in turn establishes the teacher's professed mission as one of service, to the community of scholars as well as to the community of students. Finally, acceptance of vision and mission establish the broad but clearly directed context within which the teacher may confidently serve in the midst of collegial community which shares the same vision, mission, and goals.

This covenant is with a unique and specific culture--that of this school, in this time and place, with these needs and aspirations. This covenant requires personal faith and commitment. Only when American teachers reclaim the unique culture and values that are their professional heritage, will American schools once again be conspicuous for their excellence.

Endnotes

1 Bates, Richard J. "Toward a Critical Practice of Educational Administration." In Thomas J. Sergiovanni and John E. Corbally, eds., *Leadership and Organizational Culture* (Urbana: University of Illinois Press, 1984): 262.

2 Goodlad, John I. "Better Teachers for Our Nation's Schools." *Kappan* 72, 3 (November, 1990): 185-94.

3 "Better Teachers," 191.

4 "Better Teachers," 191.

5 "Better Teachers," 186.

6 *Value-Added Leadership: How to Get Extraordinary Performance in Schools* (San Diego: Harcourt Brace Jovanovich, 1990).

7 *Value-Added Leadership*, v-ix. These four frames are given extended and very useful consideration in Bolman, Lee G. and Terrence E. Deal, Modern Approaches to Understanding and Managing Organizations (San Francisco, Jossey-Bass, 1984).

8 *Value-Added Leadership*, 3.

9 *Value-Added Leadership*, 5.

10 Value-Added Leadership, 15. The leadership dimensions in summary:

1. Leading rather than managing.
2. Inviting commitment rather than compliance.
3. Enhancing shared meanings rather than manipulating situations.
4. Clarifying shared purpose rather than planning.
5. Enabling communal efforts rather than giving directions.
6. Eliciting responsibility rather than providing a monitoring system.
7. Relying on intrinsic motivation rather than extrinsic.
8. Building collegiality rather than congeniality.
9. Evidencing personal commitment rather than calculated strategies.

11 Vaill, Peter, "The Purposing of High Performance Systems." *In Leadership and Organizational Culture*, 91.

12 *Value-Added Leadership*, 55.

13 *Value-Added Leadership*, 56ff.

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Teaching as Moral Reflection: Thoughts on the Liberal Preparation of Teachers

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INTRODUCTION

Teacher educators are becoming increasingly concerned about having a "model" of teacher preparation. Not too long ago, teacher education programs could claim to be adequate by requiring a traditional combination of courses in general education, a specialty area, and professional education leading up to field experience. But those days seem to be disappearing.

As part of its new standards for accreditation, the National Council for Accreditation of Teacher Education now demands that "professional education programs have adopted a model(s) that explicates the purposes, processes, outcomes, and evaluation of the program" (NCATE, 1990, p. 45). For those who are baffled by such a requirement, NCATE offers a definition and examples in its glossary.

Teacher education scholars have long been proposing such unifying themes and concepts for teacher education programs. In 1983, Zeichner identified what he called four alternative paradigms of teacher education: behavioristic, personalistic, traditional-craft, and inquiry-oriented. More recently, Zeichner and Liston (1990) have identified academic, social efficiency, developmentalist, and social reconstructionist reform traditions in teacher education. And Feiman-Nemser (1990) has described five similar conceptual orientations: academic, practical, technological, personal, and critical/social.

The import of these models lies in the belief that the preparation of teachers cannot occur without an underlying image of good teaching (Tom, 1986) and a cohesive "view of teaching and learning and a theory about learning to teach" which "give direction to the practical activities of teacher preparation . . . " (Feiman-Nemser, 1990, p. 220). Critics have argued that the current fragmented approach to teacher preparation does not add up to such a curriculum but rather to specialized "chunks" which lack relationship to one another (Tom, 1986). Because teaching is a complicated activity, prospective teachers must acquire well-organized, conceptual schemata for teaching, a task which can only be accomplished through a well-structured, theme-explicit program (Barnes, 1987).

The purpose of this paper is not to generate yet another way of conceptualizing teacher education models. Neither does it attempt to give a comprehensive overview of all possible models of teaching. Instead it looks at two concepts--technical and reflective--which are prevalent in the literature and often used to describe program models. These two concepts warrant further analysis because of the common misperception that they are polar opposites. By proposing a more complex relation, it is possible to generate four different images of teaching and to evaluate the benefits and drawbacks each has for the preparation of new teachers. After summarizing these four approaches, the paper offers some data about the possibility of teaching reflection and concludes with some thoughts about the importance of critical inquiry occuring in community.

THE TECHNICAL-REFLECTIVE RELATION

A reflective orientation to teaching is often contrasted with a technical orientation (See Figure 1). The technical is generally equated with a teacher's ability to demonstrate prescribed skills and behavior. The emphasis is on performance, often measurable performance, with the teacher's role limited to "piloting" students through a learning process conceived and designed by others (Borko et al., 1984). The reflective orientation focuses on a teacher's or prospective teacher's thinking about that behavior and the context in which it occurs. It emphasizes "the professional judgment needed to adapt or modify those skills in response to student needs and the curriculum goals" (Freiberg and Waxman, 1990, p. 124).

Figure 1: A Dichotomous Relation

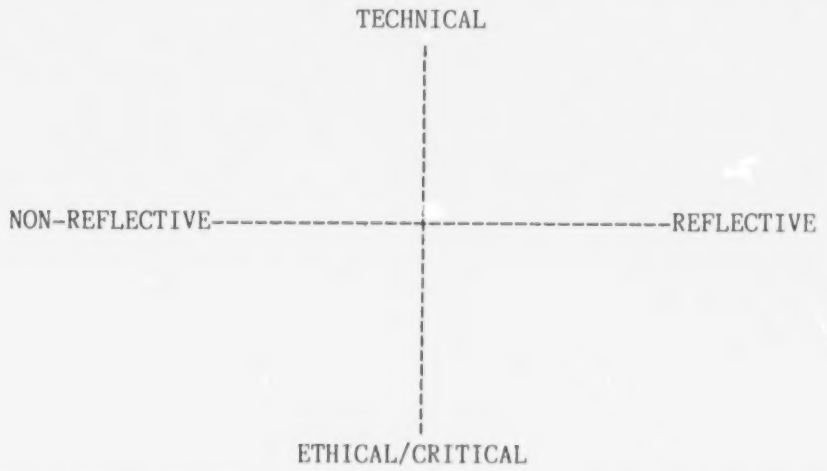
TECHNICAL----------REFLECTIVE

Reflective teachers would have the ability to look back on an event and consider it in relationship to its context, to "continually make judgments and decisions about classroom strategies and materials in order to provide effective instruction" (Borko et al., 1990, p. 124). They would make conscious judgments and act upon a situation in a manner consistent with craft, research, political, or ethical knowledge. Reflective teachers could alter their teaching context to a degree, as well as their own behavior to accomplish a desirable end.

Technical teachers would be quite limited in that regard. They would have little basis upon which to make strategic decisions or to consider consequences or alternative courses of action. They would simply have a repertoire of behaviors which are used in a relatively unvarying manner.

Although the dichotomy between technical and reflective is helpful, it actually confounds two independently varying dimensions of teaching. A better way to describe reflective teaching would be in a diagram such as this where you have four distinct quadrants (See Figure 2).

Figure 2: Independently Varying Dimensions

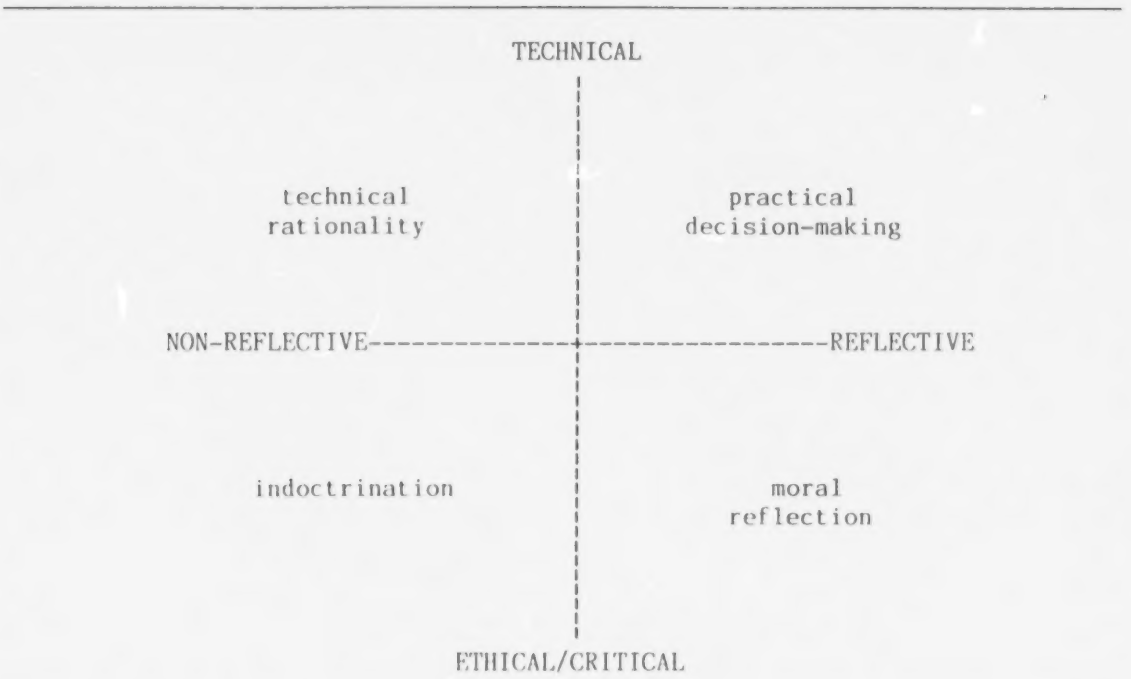


In this view, the contract to reflective is not technical, but non-reflective. And the contrast to technical is ethical or critical. Here, a new descriptor is added (the ethical/critical), and a teacher could be technically reflective, which is impossible to depict in the first diagram.

The first quadrant combines a non-reflective approach to technical preparation and generates an image of teaching or teacher education as technical rationality. In the second quadrant the focus is still on technical preparation but this occurs in a reflective context. The result is an emphasis on practical decision-making. The third quadrant captures approaches which depart from the traditional emphasis on technical preparation. Instead, these would focus on moral, ethical and social aspects of teaching, but in a non-reflective manner. For that reason, the approach would have to be labeled inculcation or indoctrination. The fourth quadrant again emphasizes the social and moral aspects of teaching, but this time reflectively. The metaphor for teaching in this approach would be moral reflection (See Figure 3).

It is this last approach which I believe is the most comprehensive and justifiable approach to teacher preparation, holds the greatest promise as a viable image of teaching, and is most in keeping with a liberal arts tradition, especially when liberal education is conceived of as "preparing the student for active participation in the making of the world (Beyer et al., 1989, p. 14).

Figure 3: Four Images of Teaching



Technical Rationality

Often referred to as competency or performance based models, programs which foster technical rationality are based on "positivistic epistemology and behavioristic psychology" and emphasize "the development of specific and observable skills of teaching which are assumed to be related to pupil learning" (Zeichner, 1983, p. 4). The goals of such programs are to transmit those principles and procedures which form a scientific basis for teaching, and to help prospective teachers master the knowledge and skills of teaching so that they are proficient in basic teaching tasks (Feiman-Nemser, 1990).

As an indication of the continued popularity of this approach, over half of the 29 teacher education projects funded by the U. S. Department of Education in 1985 had skill development as the primary orientation of their funded improvement projects (NETWORK, 1987), Intended outcomes of these programs included mastery of explicit teaching and classroom management skills, demonstration of teaching competencies as measured by the Mississippi Teacher Assessment Instruments and the Florida Performance Measurement System, knowledge and use of principles from research on tracking and effective teaching practices, and ability to demonstrate the 112 effective teaching behaviors that are the focus of the Kansas teacher assessment instrument.[1]

Berliner (1988) recently encouraged this type of technical preparation for beginning teachers. Comparing the developmental stages and needs of novice and expert teachers, Berliner suggests the the "struggle to develop reflective practitioners, sensible decision makers, and proficient problems solvers" is a more proper goal "for teachers who are more experienced than the

novices" in preservice programs (p. 26). Although he denies recommending "a narrow form of job training" (p. 27), he warns against presenting too much material to pre-service students, advocating instead a focus on following scripted lessons, observing and classifying classroom phenomenon, and practicing classroom routines. Teaching skills like decision-making and priority setting, Berliner argues, are better left until the developmental stage of competence is reached--somewhere around the third year of teaching.

Although the development of perceptual and management skills is an obvious necessity for beginning teachers, I have two reservations about delaying the reflective aspects of teacher preparation. The first reservation is that given schools, school-systems, and staff development as they now exist, it is hard to believe that systematic attention will be paid to problem solving, decision-making and priority setting during in-service years (Little, 1985; Wildman and Niles, 1987; Clift et al., 1990).

Nor can we rely on teachers' natural development to attain these goals. Berliner himself states that only modest numbers of teachers arrive at the proficient stage of development. Yet it is precisely this stage which is characterized by deliberative or reflective action. Narrow skill preparation in the pre-service years could be further justification for states and school systems to mandate competency based curriculum and top-down accountability systems. Legislators could say that teachers have not been trained to think about their practice; that all they do is execute what someone else has conceptualized for them.[2]

My second reservation about limiting pre-service education to practicing prescribed skills is that such concentration might actually inhibit the development of critical judgment. Although he has been criticized for being overly deterministic (Johnson, 1979); Therborn, 1980; Valli, 1986), Althusser's (1971, 1973) point about the impact of practical ideologies is significant here. We, quite literally, become what we do. Practices and rituals which we perform on a routine basis shape our consciousness and subjectivity. These "practical ideologies" tend to set the range of what we view as desirable and possible. If teacher education programs promote the narrow, imitative, and technical aspects of teaching, graduates of those programs are quite likely to have a narrowly delimited vision of being a teacher as someone who skillfully carries out her or his craft, a mere technician. If teacher education programs have a strongly articulated orientation, they can habituate students to the future roles they will play.[3] Otherwise, students might later resist more critical forms of thinking as outside their purview.

Thus, I would reject a non-reflective, technical preparation of teachers and would reject technical rationality as an appropriate image of teachers for two similar reasons: teaching is too complex and situation specific for good teachers to be merely rule-followers (Schon, 1987) and teaching is fundamentally a moral responsibility, not a technical skill (Tom, 1984). To restrict preparation or thinking about teaching to technical questions, seriously distorts the nature of the practice.

Practical Decision-Making

In the next quadrant, teachers are reflective decision-makers. They do analyze their own activity and the consequences of those actions--but only within the bounds of pre-established goals. Cruickshank's Reflective Teaching program is perhaps the most widely known example of this approach. Cruickshank & Associates developed content, objectives and evaluations for 36 Reflective Teaching Lessons. The strategies are left up to the users. Small groups of teachers and learners concurrently teach identical content and objectives and use identical assessments of achievement and satisfaction. The whole group then discusses the teaching-learning experience--the assumption being that common reflection on experience provides useful insights for the

improvement of teaching. Reflection is implicitly defined here as the retrospective comparison of the effectiveness of different teaching strategies (Cruickshank, 1985).

Programs which emphasize practical decision-making fall into what has been called the small arena of the problematic (Tom, 1985). Decisions are made within that relatively narrow scope of inquiry which we call the teaching-learning process. They include matters of instruction, instructional design, individual differences, group processes and dynamics, student motivation, discipline, and classroom organization. Besides a practical decision-maker, this type of teacher could be called self-analytic, a problem-solver, hypothesis maker, self-monitoring, or adaptive (Zeichner, 1983); Tom, 1985). These teachers attempt to make sense out of phenomena which they find puzzling or perplexing (Grimmett et al., 1990). They question classroom phenomena which technical teachers would take for granted, choose among alternative ways of framing problems and dilemmas, and assume responsibility for those choices (Schon, 1983; Ross, 1989). These teachers are not merely skilled in routines. They do not simply follow habit, example, or tradition. Rather, in Dewey's words, they are thoughtful about theories and principles of education (Dewey, 1904/64).

The limitation of this approach to reflection and the reason it does not function as a comprehensive image of teaching is that it leaves the goals, social context, and often even the curriculum content of education unexamined. In this approach, "reflection is viewed as an end in itself" rather than "a means toward the development of ethical judgments, strategic actions, and the realization of ethically important ends" (Liston and Zeichner, 1987a, p. 127).

In its most extreme version this approach communicates that the role of the teacher is to accept educational goals and social structures as they exist, that a teacher's sole function is to manage instructional resources in the most effective way possible to meet taken-for-granted goals. But by taking goals for granted, teachers become mere instruments of preserving current social arrangements. Particularly for those who find oppression, inequality, or injustice embedded in race, class or gender relations--which then make their way into the classroom--this would not be a viable orientation to teaching or teacher education.

Indoctrination

A third possible orientation to teacher education is that of indoctrination: strongly but non-reflectively promoting a belief system about teaching. A distinction made by C. Wright Mills over 25 years ago is helpful in portraying this approach. Mills argued that there are three types of believers--vulgar, sophisticated, and critical (Paul, 1987). Vulgar believers operate only with stereotypes and slogans: Power to the People, the Free Enterprise System is Working, and so forth.[4] They have no interest in listening to opposing arguments, or even in analyzing their own beliefs. Sophisticated believers are interested in knowing opposing points of view, but only for the purpose of refuting them. They are still not open to the possibility that their own belief system might be flawed: based on inadequate evidence or logical argumentation. Their concern is only in furthering their own point of view.

Teachers and teacher educators who are vulgar or sophisticated believers would hold fast to certain positions. These positions could range from things like promoting direct instruction, assertive discipline, or creationist science to denouncing all tracking systems, special education, or student testing as inherently racist, to claiming that all Catholic schools are better than public schools. These believers can range from ultra-right to ultra-left to mainstream in political views. What they have in common is a lack of openness to modifying a position, considering alternatives, or sources of evidence. They have closed world views which they attempt to impose on others.

Indoctrination is so contrary to ideals about liberal education in a democratic society that it is difficult to imagine teacher education promoting it. As Richard Paul (1987) said in an article on dialogical thinking "Instruction that does not further the development of human rationality, though it may properly be called training, is not education. The cultivation of the educated mind and person presupposes the cultivation of rational skills and passions. Insofar as school furthers, utilizes, or reinforces irrational belief formation, it violates its responsibility to educate" (p. 131).

Yet teacher educators have voiced concern about the possibility of indoctrinating rather than reflectively educating future teachers. This concern was expressed as early as the 1930's over the social reconstructionist movement (Tom and Valli, 1990) and continues today in various forms. Does the prescription of a specific value orientation or moral stance entail inculcation (Tom and V alli, 1990)? Are prospective teachers indoctrinated if programs fail to present a plurality of morally defensible positions or unduly limit the examination of alternative perspectives (Liston and Zeichner, 1987a; Liston and Zeichner, 1987b)? Are they indoctrinated if teacher educators fail to make explicit the political agendas they hope to advance (Ellsworth, 1989)? Although these concerns often arise about radical pedagogy, they apply to any form of pedagogy which is implicitly or explicitly based on a value-orientation.[5]

Moral Reflection

In contrast to vulgar and sophisticated believers, Mills describes critical believers. These believers are willing to enter sympathetically into opposing points of view because they can recognize weaknesses in their own. They learn from criticism and understand that a belief system needs to be refined by a fuller and richer consideration of available evidence and reasoning. They desire exposure to the best thinking in alternative points of view and realize that interpersonal and social issues generally have "important values lurking in the background" (Paul, 1987).

In this quadrant falls the type of teaching I call moral reflection, the only one I find to be an appropriate image for teachers. Although there is considerable diversity and overlap, three approaches are found here: the deliberative, the relational, and the critical (Valli, 1990). Each is concerned with helping prospective teachers reflect on the moral aspects of teaching and assumes that educational decisions are inevitably based on beliefs, however tacit, about what is good or desirable.

The deliberative approach encourages thoughtful consideration of educational issues. Prospective teachers are made aware of and reflect upon "the ethical decisions implicit in ordinary classroom instruction" and analyze "the purposes of schooling and the political and moral choices implicit in routine teaching decisions" (Kleinfeld and Noordhoff, 1988, p. 10). Those who view teaching from this perspective are concerned about the rightness of conduct and about general questions of value, of what really matters in life (Tom, 1984).

Since schools are compulsory and students have less power than teachers, one key moral dimension is the student-teacher relationship. Another moral dimension is the curriculum. The moral argument is that the selection of content should not be random, but based on the identification of a worthwhile direction for learning. (Tom, 1984). From this moral perspective, reflective teachers would consistently monitor the rightness of their conduct in relation to students and would develop curriculum with a conception of the most desirable, worthy end. The determination of what is "moral" is left up to the individual teacher's judgment--as it is constrained and shaped by community consensus. The moral is intuited or guided by tacit conceptions of value.

The relational approach also involves some moral deliberation. However, it is primarily rooted in relatedness and responsiveness rather than reasoning (Valli, 1990). One example of this moral orientation is Nel Noddings' (1984) Caring: A Feminine Approach to Ethics and Moral Education. In Noddings' view the teacher is a care-taker whose job it is to reflectively apprehend the reality of the student, the "cared for." This type of moral reflection, in which the focus is on the whole student, stands in stark contrast to reflecting on teacher effectiveness research, where the focus is on discrete teacher behaviors within pre-determined ends. A caring teacher would be less concerned that students do well on achievement tests and more that they "support worthy institutions, live compassionately, work productively but not obsessively, care for older and younger generations, be admired, trusted, and respected" (Noddings, 1987, p. 10).

Proponents of the third approach, the critical, argue that as social institutions, schools help reproduce unjust class, race and gender relations, and that teachers must reflect on and help change teaching practices and school structures which perpetuate such arrangements. The purpose of teacher preparation, for critical theorists, would be assisting their students to understand how schools contribute to an unjust society as a basis for developing skills and dispositions for emancipatory action (Valli, 1990).

Reflective programs based on a critical perspective promote a vision of schools as sites for personal empowerment and social transformation. They challenge students to examine their assumptions and biases in order to break through the limits of conventional thought (Zeichner, 1981-82). Students are technocratic approaches to teaching, and view schools from the perspective of those who benefit from them the least (Beyer, 1984).

Like all approaches to teacher education, none of these is without its critics. The deliberative approach to moral reflection has been criticized for overly relying on everyday notions of right and wrong and not being more grounded in a range of moral philosophies (Liston and Zeichner, 1987b). The relational approach has also been faulted for its potential to exploit caregivers (most often women), for equating caring with naturally feminine work, and for its silence on questions of power and oppressive structures (Diller, 1988). The last perspective, critical theory, has been criticized for presuming the existence of a teaching force disposed to radical politics and for its tendency to border on the inculcation of a particular world view.

Despite these criticisms and the diversity which exists among the deliberative, relational and critical approaches, I believe that teaching as moral reflection is the most desirable image for teacher eduction programs to promote. It does not disparage teachers' intellectual capacities by turning the teacher into a mere technician; it properly situates the role of the teacher in the moral arena; and it makes explicit the role of the school in reproducing or transforming social relations.

TEACHING MORAL REFLECTION

Whether or not reflection can be taught is a point of considerable controversy. The research findings of Perry (1968) and Kitchener and King (1981) suggest that reflection is developmental and that college students seldom reflect at higher levels. They seldom use logic and evidence in making decisions, in differentiating between conflicting positions, or in modifying their judgments.

For fear of reducing reflection to merely one of many skills teachers have in their repertoire, critical theorists also warn against proposing it as a simple skill which can be taught. They would rather see the concept of reflection conveyed as a general disposition toward teaching which organizes one's actions. This disposition has been described by Dewey as

openmindedness, wholeheartedness, and a sense of personal responsibility (Zeichner and Liston, 1987).

Nonetheless, there is evidence from a number of sources that reflection is not merely developmental and that teaching pre-service teachers to reflect need not be reductive, but can actually assist reflective dispositions (Korthagen, 1985; Zeichner and Liston, 1987; Valli and Taylor, 1989).

A recent review of the literature by Ross (1987) indicates that capacity for reflection is not merely a function of age, but a function of both age and educational experience[6] and that critical reflection can be developed by carefully selecting strategies which teach reflection as a unitary, holistic construct, not as a sequentially ordered set of discrete skills. These strategies include communicating that knowledge is socially constructed, modelling reflection, and providing guided practice in reflective thinking and teaching.

Another literature review gives evidence that action research is one strategy which can foster a disposition toward reflection (Noffke and Zeichner, 1987). The authors found that student teachers who engage in action research projects develop more elaborated and differentiated definitions of their concerns. In addition, one of the studies in the review indicated that reflection can become a long-term habit, with teachers more critically evaluating their personal solutions to the teaching problems they encounter.

Analyzing data from a fifth year rural Alaska program, Kleinfeld and Noordhoff (1986) similarly report considerable growth in students' ability to reflect on their thinking and to identify potential improvements in their lessons. Students increase their ability to imagine the context in which they will be teaching and to adapt the lessons to that context. There was also evidence that students were more able to identify culturally appropriate objectives.

Another study, of a deliberative approach to reflective teaching, indicates that with structured activities throughout their professional preparation and frequent supervision, students increase their awareness of the complex classroom environment, see the relatedness of seemingly isolated classroom phenomena, start to own teaching problems rather than displacing them on students, and begin to resist pulls toward a custodial, authoritarian teaching style (Valli, 1989).

In a study of a preservice program, Hursh (1988) also discovered that teacher education students show evidence of incorporating practical, ethical and critical thinking into their reflection about teaching as they participate in classes, even when faculty-led discussion do not support, reinforce, or push students in that direction.

The 135 interviews in Women's Ways of Knowing (Belenky et al., 1986) also strongly suggest that a certain kind of teaching, which the authors call connected teaching, facilitates personal growth and reflection. Connected teaching acknowledges and builds on people's existing ways of knowing so that learners reflect on their current knowledge and on alternative viewpoints in order to deepen that knowledge.

Richard Paul (1987) indirectly supports this point when he says that it is only by bringing out a student's own ideas in a dialogical setting that the student can begin to reconstruct and progressively transcend partial, limited, or distorted conceptions. He says that "as long as school learning is simply superimposed on . . . activated ignorance, that ignorance will continue to rule . . . and scholastic learning will remain largely inert" (p. 134).

Few teacher education programs yet have a strongly articulated and implemented reflective orientation throughout all program components: foundations courses, methods courses, assignments, student teaching, supervision conferences, and so forth (Zeichner, 1987). Until reflection is consistently implemented at a programmatic level, it is impossible to argue that pre-service teachers are incapable of moral reflection. Perhaps they have just not been prepared or have not been given the opportunity to reflect.

One relatively simple way to begin an articulation among program components is to consistently embed consideration of what are typically regarded as "technical teaching skills" within their moral and social context--in other words, to engage with pre-service teachers in moral and critical reflection over technical concerns.[7]

Although technical and moral knowledge should be kept definitionally distinct, they should not be treated as unrelated. Teaching knowledge is now too often conveyed as value neutral (Noddings, 1987). Technical, "how to" questions are portrayed as ends in themselves, giving the mistaken perception that they are value-free. This technical, reductionist tendency pushes the social, political and cultural aspects of schooling to the periphery and concentrates on pedagogical and behavior management techniques.

"How to" questions, which are rooted in the instructional and management sources of teaching knowledge, should be presented in the context of an subordinated to questions of goals, purposes, values and meanings, which have their roots in the social context of schooling (Valli and Tom, 1988). My proposal links the categories of practical decision making and moral reflection and overcomes the conceptual dichotomy in teacher education, symbolized by the distinction between foundations and methods courses but a distortion of the way teachers engage in practice. Let me give some examples.

A recently published conception of reflective teacher education is a set of "pedagogical questions" which revolve around the enduring problems of teaching (Tom, 1987). Separate sets of craft and moral questions are offered, however, suggesting that there is no overlap in craft and moral considerations.

An example of a proposed craft question is "How can I develop learning environments which entice youngsters to want to learn a particular topic or skill?" It is a "how to" question, a question of technique. A proposal moral question is "Is a particular topic significant enough for me to compel a youngster to learn it?" Although this question has a clear relationship to the craft question, the relation is never made explicit.

Preparing teachers for moral and critical reflection can be facilitated by treating technical questions within their broader social and ethical context. If pre-service students are asked to reflect on the technical question of creating learning environments which entice youngsters, they should simultaneously have to deal with moral questions like: How can I be reasonably sure that what I am enticing students to learn is worthwhile? Can different types of environments equally entice, but have unequal moral bases (such as different amounts of stress, a different locus of control, competitive vs. cooperative task structures, etc.)?

Or take the topic of teacher questions. This can be, and I suspect often is, taught at a purely technical level. Students are taught how to construct lower and higher order questions; how to unobtrusively call on a student to regain attention; how to promote multiple responses; how to use prompting techniques; and how to avoid multi-focused questions. These are all important skills.

However, this topic also provides an ideal opportunity to consider moral dimensions of the teacher/student relationship and issues of equity and fairness. Pre-service teachers should read about, observe and engage in reflective dialogue on such questions as: Are there certain kinds of students who are systematically ignored, not called on? Why does that occur? Is it important to consider the way questions and wait time are distributed? What messages are communicated to students who go through an entire school day, maybe even an entire semester, without the opportunity to engage in classroom dialogue?

In his study of prospective teachers, Hursh (1988) suggests the wisdom of such an integrated approach. Based on his interviews, Hursh argues not only that undergraduate pre-service students can be taught to be critically reflective but also that they cannot even begin to make sense out of teaching without incorporating ethical and critical criteria into their observations, analysis and practice. He argues that that is what they desire to do and try to do, even when their courses do not encourage critical reflection.

CONCLUSION

The last aspect of reflecting teaching I would like to briefly discuss, and which I have already alluded to under connected teaching, is the importance of reflection taking place within community. Another way of say that is, rather than reflective teachers, we need schools with reflective cultures, a formidable task given what we know about school contexts. But a community context for reflection is necessary because individual analysis needs to be confirmed, challenged, expanded, and refined; it needs to be stimulated to new understanding (Cinnamond and Zimpher, 1990). This best occurs in an open-dialogical community, such as a school faculty, or, better still, a group of parents, students and faculty, where a diversity of opinion is present and cognitive dissonance bound to occur.

Individual reflection too easily becomes closed in on itself, producing either a practical decision-maker or an ideologue rather than a moral and critical pedagogue. School expectations and values need to be mutually constructed. Cinnamond and Zimpher (1990) argue not only that reflective teachers should dialogue with community, but that they have a duty to dialogue with community. The import of this duty becomes apparent when one remembers that teaching as moral reflection implies a commitment to action. For critical theorists in particular, reflection is not for the purpose of mere understanding, but rather for the purpose of collective social action--action which seeks to emancipate the group from the dictates of irrational or unjust habits, customs, and social relations.

What I have basically argued, then, is that all professional knowledge for teachers should be presented in a manner which encourages critical reflection on school practices; technical content needs to be rooted in ethical and critical considerations; carefully selected strategies infused throughout professional preparation can facilitate reflection; and reflection should take place in dialogical communities for the purpose of emancipatory action.

Endnotes

1) Some of these programs ask students to determine whether or not their actions match the performance criteria on the observation instruments. I do not regard this as a form of practical decision making since it is a straightforward application of an external standard. Once coding procedures are understood, little professional judgment is required. Teaching knowledge is not regarded as complex, uncertain, or situation specific.

2) See Apple (1982, 1986) for further analysis of technical control over and the de-skilling of teachers.

3) Initial research evidence from Michigan State's thematic programs supports this claim (Barnes, 1987).

4) "The Free Enterprise System is Working" was actually taught in a slogan-like way through bulletin boards, clubs, and vocational education courses in a school I studied (Valli, 1986). Yet I doubt that these teachers would ever think of themselves as ideologues. They probably would have a hard time believing they were indoctrinating rather than educating.

5) It is impossible for me to imagine any teacher preparation without a value-orientation. Competency-based programs, for instance, are based on the value of "scientific" knowledge about teaching and can inculcate a narrow range of behavioral prescriptions for teaching.

6) This claim is supported by Belenky et al. (1986).

7) For further examples see Valli (1990).

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Teaching, Critical Reflection, and Liberal Learning

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Introduction

We are both fortunate and condemned to live in interesting times. While perhaps not as unprecedented as we would sometimes like to think, the last decade saw an impressive number of analyses of school failure and proposals for reform, both of which have continued. Everyone, it seems, is unhappy with schools in their current configurations and just as ready to suggest alternatives that will solve our educational ills "once and for all." At the same time, since the improvement of teaching has been high on the reform agenda, there have been any number of clarion calls for reforming teacher education as a key to school improvement.

The place of teacher preparation within liberal arts colleges and universities is rather ambiguous. Committed to a non-professional, even anti-professional mission and course of study, proponents of the liberal arts tend to guard rather jealousy their claims to providing the sort of education that might well be seen as antithetical to teacher preparation. At best, it often seems that liberal arts institutions grudgingly admit programs of teacher preparation either for strategic/prudential/fiscal reasons or out of a recognition that such programs have become a part of the received tradition of such colleges. Questions then tend to revolve around the proper "mix" of liberal and professional education, or perhaps how to integrate these seemingly disparate areas, or how professional programs in education may most effectively offer career opportunities to students who graduate with "real" liberal arts majors from "authentic" disciplines.

For there is a view, common among academics, that education is but an applied area of study, one in which the methods of the traditional disciplines are used to address school related problems. Education is perceived in this way because it is said to have no methodological principles or conceptual domain that it can call its own. Unlike subjects such as philosophy or chemistry, which are thought of as pure disciplines with perhaps an applied wing, education is thought to be exclusively applicative and thus to constitute an illiberal, essentially vocational area. It cannot claim to be examining the interaction of elements or the nature of logical deduction and conceptual analysis. Similarly, it is argued that educational studies is deficient because it can lay no claim to a unique methodology. Experimental design, statistical methods and ethnographic techniques were not initially developed by those involved in educational studies. They are methods developed in other areas which are sometimes useful in addressing issues and problems that we find in schools. Because educational studies is said to lack both a conceptual domain and an identifiable method, it is also thought to have no coherent research program. Rather, people engaged in such research must take their problems from the schools as the schools provide them. Thus it is concluded that with education we have a "discipline" without a method, without substance, and without coherence.

I state this position strongly not simply because I think it is essentially bankrupt, but also because it dominates the thinking about education that is found in many of our most important academic institutions. Too often education exists on the periphery of academic life and is perceived as a field comprised of renegades from the schools and outcasts from the disciplines.

To take exception to this view is to begin to define a direction for the study of education, a direction which one can already find in the ongoing work of many educational scholars.

Consistent with much of this work, I will suggest in what follows that 1) educational studies, and the preparation of teachers which is one aspect of such studies, can be counted as part of a redefined set of liberal arts disciplines; 2) we can see this more clearly as we move away from a conception of teaching modeled after normal school emphases and toward a view of teaching as a moral, political, and ideological act; and 3) within this alternative conception of teaching, teacher preparation, and educational studies, we may in fact offer perspectives and insights that can significantly help to re-orient the elitist, separatist, and amoral traits that have unfortunately typified some of our conceptions of liberal learning.

Assumptions Underlying Liberal Learning

One thing that must be remarked at the outset is that despite our repeated use of the term "liberal arts," we have no very clear meaning for it or what its implications might be for teaching and learning. It is often defined negatively, as what it is not--not business administration, not secretarial skill development, not training for the trades, and the like. Yet when asked to specify the core of what constitutes liberal learning, spokespersons for the liberal arts often revert to high-minded stammering about "the structure of the disciplines," "perennial questions," "an expansion of the mind," " the cultivation of sensibilities," "the best that has been written and said," "excellence," and so on. Occasionally we can still hear references to the classical conception of liberal arts as a "community of scholars" engaged in study of the seven great disciplines--grammar, rhetoric, logic, geometry, arithmetic, astronomy, and music[1]--aimed at liberating the individual from the concerns of the world. But this seems increasingly far fetched and difficult to define, much less defend, in part because of the myriad of ways in which modern colleges and universities are tied to social and political life. Through our commitment to, among other things, acquiring grants, competing in the increasingly competitive market for new students, fostering research with overt or latent economic, social, and military consequences, and so on, a vision of the liberal arts as involving sequestered groups of scholars aimed at contemplation of eternal verities seems to offer little clarity or comfort.

Closer to (my) home, there have been several attempts to characterize liberal education as practiced at Knox College. In fact we are at present considering another effort at self-definition that may include further discussions of this elusive concept. A previous planning effort, begun in 1983, resulted in the drafting of a statement that appears in the annual college catalogue--one that is frequently cited in describing liberal education at Knox. The final portion of that statement, appearing in the section entitled, "The Character of the College," includes the following statement:

> Knox College has been and aspires to remain a place where students are invited to think of themselves as responsible adults, engaged not in competition but in serious yet congenial conversation with the best that has been thought and said.
>
> Affirmation of the value of a Knox liberal arts education comes not only from Knox graduates, but from professional schools as well. These schools consider a Knox education to be an extremely valuable preparation for further study toward professional careers.[2]

What is noteworthy here is that while this statement asserts the traditional importance of independent inquiry into the "best that has been thought and said," we validate this conception of liberal learning in part because of students' ability to enter and succeed in professional and graduate schools, but not because Knox itself graduates students who are effective and successful professionals. And at present only the Department of Education seems exclusively focused on providing programs of professional preparation at Knox.

This reflects the sort of division between liberal and professional studies that marginalizes programs of teacher preparation within liberal arts institutions. I have argued at length elsewhere that this division cannot be sustained,[3] and will only summarize a portion of that research here.

There are epistemological, political/ideological, and institutional factors that must be taken into account in understanding the gap that developed between professional and liberal studies, and how this gap may be bridged. Two general contentions supportive of this division may be noted. First, liberal studies are thought to be, by their very nature, preoccupied with the discovery, generation, and transmission of knowledge for its own sake, in the sort of disinterested way that is unconcerned with private gain, social circumstance, or cultural consequence. Their purpose is the pursuit of knowledge and its transmission to students as their own ends through discipline-based inquiry utilizing appropriate, distinctive methodologies. Education on the other hand, and especially the preparation of teachers, is aimed, so this assumption goes, at inculcating (training for) technical competence. As a professional domain, educators are said to foster the development of particular skills, techniques, and dispositions that, while perhaps leading to professional success, are the very activities that serve to constrain inquiry, overlook discipline-based methodological principles, and deny the importance of knowledge as its own end. Consequently, professional preparation is often seen as the very antithesis of liberal learning.

To this must be added that fact that teaching, especially as compared with law, medicine, and engineering, has a distinctly subordinate status among the professions. It cannot promise the sort of research payoff that engineering and medicine can, nor does it seem able to claim an area of specialized, arcane knowledge that is often regarded as prerequisite for high status professions.[4] Moreover, the fact that teaching has been and continues to be regarded as "women's work" within a society marked by patriarchal forms of domination plays a central role in the placement of teacher preparation within the other professions.

Disciplined inquiry, in order to be seen as valuable in the way required by advocates of liberal study, must be based on processes and methods that at least hold the promise of certain, objective knowledge, where claims to truth may or even must be validated apart from any personal or social context, and independent of any set of value commitments. There have been, in the history of the West, two general paths to what we might call secular epistemological objectivism. On the one hand, philosophers at least since Plato have claimed that there exists either some special domain of pure knowledge, separate from the physical world of things and empirical phenomena with which we are normally concerned, or some system of reason that provides knowledge claims upon whose truth value we can rely. For Plato this was the world of Forms, those perfect, internally consistent, eternal archetypes that, in their muted transformations, provide physical objects and processes the pale sort of reality they possess. While Socrates saw the path to wisdom through dialogical understanding, this too was legitimated by at least the promise of certain knowledge about Beauty, Justice, Piety, and so on. Modern philosophy has of course largely given up the idea that there exists some transcendent realm unavailable through the senses, but it has not forfeited its historic search for certainty. Instead, it has asserted that through the employment of conceptual and linguistic analysis, and the rigors of informal and symbolic logic, forms of argument and analysis can be articulated that ensure coherence and validity, independent of the status of empirical claims that may be included among the premises of arguments or implicated in the results of conceptual analysis.

This leads us to the second historic avenue for certainty that has shored up a commitment to epistemological objectivism. The development of modern science, beginning in seventeenth century Europe, promised certainty of a different but perhaps correlative sort to that longed for by Platonists, logicians, and linguistic analysts. On this view, we could, through an attention to physical phenomena, a dedication to developing an increasingly accurate range of instrumentation,

and a compulsion to accurately record phenomena, formulate hypotheses that could be tested and verified. Moreover, given a sufficient number of disinterested, veridical observations, general principles could be created that would be mathematically precise as they reflected, and helped us discover, the immutable "Laws of Nature." Thus certain knowledge could now be gained from the physical universe, without recourse to a transcendent, metaphysical world accessible only through reason. The development of positivism in the human and social sciences, with its alleged reliance on this picture of the physical sciences, promised to bring certainty and predictability to the world of human interactions as well--including the human interactions involved in education.

Yet there have been, especially in the last generation or so, increasing numbers of challenges to both of these alleged avenues to objective knowledge that, I would argue, undermine the privileged status they have attained. Such challenges call into question the epistemological foundations of liberal learning and its distinctiveness from possibilities for professional preparation.

One of the most often cited of the challenges made to the objectivist conception of the natural sciences comes from Thomas S. Kuhn.[5] Among other things, Kuhn challenges the view of science as cumulative and progressive, arguing instead that scientific research is bounded by paradigms that are incommensurable and discontinuous; and that these self-enclosed, internally persuasive paradigms within which "normal science" is carried out contain complex and interactive sets of assumptions, values, and observations. What scientists are able to observe depends not only on what is, in some sense, "out there" (we cannot simply go out and "observe"), but on what instruments are available to aid our observations; what patterns of looking we are accustomed to; what values guide our endeavors; and what community we belong to. There is more here "than meets the eye," since what we see, how we see, and along what lines we interpret our perceptions affects what we regard as real and true. Observing and interpreting are in fact not two, separable activities. As "the known" and "the knower" become indistinguishable, a distanced, objective reality becomes a fiction. What we see isn't a simple matter of disinterested perception. "Scientific fact and theory," Kuhn tells us, "are not categorically separable," and therefore, there is no such thing as theory-free, "merely factual data."[6]

Similarly, numerous writers have undermined philosophy's pretensions to certain knowledge. Propelled by what Richard Rorty calls "Cartesian anxiety"--a fear that if knowledge is not grounded in Truths that are indubitable then irrationality, subjectivism, nihilism, etc., will prevail--modern philosophy sought to retain its role as "queen of the disciplines" in a way that would guard claims to knowledge expressed by the rest of the social and cultural world.[7] Yet this objectivist conception of philosophical certainty, like our typical view of the real knowledge that is to be sought through the natural sciences, can no longer be easily advanced.

Instead of talking about philosophy as a foundational discipline concerned with the articulation of certain, transcendent knowledge, Rorty treats knowledge claims as a behavioral, social, and pragmatic matter, based on the work of people like Heidegger, Wittgenstein, and Dewey. It is his celebration of the contextual nature of knowledge which leads him to posit an end to epistemology, and hermeneutics its successor.

Both Kuhn and Rorty, as well as many others,[8] argue for the contextualization of human thought, theorizing, and claims regarding the validity of facts, ideas, and concepts. They reject the demarcation of fields and the correlative notion of disciplinary boundaries that vouchsafe particular claims to knowledge. Since observation is always theory-laden, objective reports of uninterpreted impressions are impossible, as values, judgments, and ideologies inevitably intrude on the formation of "scientific rationality" and philosophical veridicality. That is why, for instance, on Kuhn's view, for proponents of alternative scientific paradigms, though "each may hope to convert

the other to his way of seeing his science and its problems, neither may hope to prove his case. The competition between paradigms is not the sort of battle that can be resolved by proofs."[9] Similarly, within philosophy, conceptual analysis, linguistic discrimination, and logical rigor must be placed within the linguistic, social, and cultural contexts within which they occur if they are to have meaning: their claim to a transcendent status can no longer be assumed.

Instead of an intellectual world bounded by discrete disciplines with differentiated methodologies and principles, the critiques of epistemological objectivism posit the importance of meaning instead of truth; of the necessity of contextualizing our understanding instead of abstracting from those contexts in search of more certain results; and an interdependent, holistic, dynamic, and intellectually messy world that replaces the removed and antiseptic world of objective analysis and prediction.

Such alterations concerning our long standing assumptions about objectivity, reality, and certainty regarding knowledge effectively undermine some of our most cherished ideas and ideologies regarding liberal education. An "expansion of the mind," though an important part of all education, expresses at best a half-developed understanding, since mind and body can no longer be severed in the way that mainstream scientists and philosophers have supposed; there is no longer much sense to be made of the idea that we ought to "pursue knowledge for its own sake"; to be disinterested in our pursuit of knowledge and understanding is to be anesthetized to the power of claims to knowledge to support and harm, privilege and oppress, help and hurt; to be committed to the pursuit of "pure knowledge" and Truth, to assume that this is the central role of scholars and teachers, is to pursue a dangerous and ideologically impregnated illusion; and to create and organize institutions around the position that there is a hierarchy of knowledge, based upon methodologies and principles that are the proper domain of some fields and not others, while privileging their results, is to live a dangerous fiction. As President William Rainey Harper remarked of the growing bureaucratization at the University of Chicago almost 100 years ago,

> The different departments [of the university] are organized as departments for the convenience of administration. It is impossible in most instances to draw a sharp line of separation... the movement should be encouraged to bring the departments more closely together....[10]

More concretely, what this means for the academy is, I think, rather interesting and profound. Among other things, the contextualization of knowledge and understanding I am advancing would: 1) expose the myth of separate, exclusive domains and disciplines, and recognize the essentially interdisciplinary nature of all inquiry and analysis; 2) deny the presumed autonomy and divisibility of methodologies with which areas of study conduct research; 3) highlight the importance of value frameworks that are incorporated into inquiry and investigation in all fields, and make the articulation of such frameworks a central component of all investigations, including those in the natural sciences and philosophy; 4) substitute the proposition that reality in any form, within any field of endeavor, is created rather than discovered; 5) deny the chasm between "facts" and "values"; and 6) lead to a narrowing and even disappearance of the gap between liberal and professional study.

This last suggestion, though, must be more tentative for now than the others. For up till now I have only looked at certain pretensions of epistemological objectivism and their grounding for liberal learning. But we must also investigate how the professions have conceptualized their work, and what alternatives there are, if we are to understand how educational studies may be a liberal discipline in a revised sense of that latter term. A part of this investigation must involve a critique the dominant traditions in teacher preparation that have portrayed it as a technical, vocational domain.

Teaching and professionalism

The development of schooling, the idea and ideology of professionalism that attended it, and our current fascination with the latter, need to be put in the context of the historical development of the division of labor, and the dynamics of social class, race, ethnicity, and gender that attended that development. To understand current discussions of teaching as a presumed profession, then, we must place them within the context of other social and institutional forces that helped give it meaning.

The historical processes through which professional labor generally emerged and congealed have been documented by writers such as Christopher Lasch, Richard Edwards, and David Noble, among others.[11] These studies point to the questions of trust raised in professional relationships and to the way in which "professionalization" has tended to create in technical competence a substitute for the necessity of trust even as it renders helpless the professional's clients. An increasingly complex and fragmented social world surrounds our understanding of professionalism. Within this context, the public and private are wrenched apart, leaving persons alone with themselves and unsure of what to do with their privacy. As personal life becomes increasingly privatized, the common lore that sustains a community is no longer available. Increasingly the business of sustaining and building community is given over to (or co-opted by) "professionals" presumed to have a special expertise. If one wants to renovate a historic building, plant a garden, raise one's children, or undertake a program of exercise and diet, one is instructed to enroll in a class or pay a fee to the expert presumed to know. If all are incompetent except experts, then one has no choice but to pay the fee. Trust comes to be based on technical expertise rather than bonds of community, commitment, and caring. But technical expertise is a poor substitute for the bonds of community on which alone trust can be based. The development of approaches to education, including the founding of public schools and the creation of institutions for the preparation of teachers, is inextricably related to this history of professionalization and the division of labor that distrusts community. The evolution of normal schools, in particular, can be usefully compared with other institutions of higher education, in order to understand the social class, racial/ethnic, and gender dynamics that were to have a lasting effect upon our conception of professional schoolteachers. Several factors here are crucial.

First, the separation of normal schools from liberal arts colleges was furthered by the social origins of students attending each kind of institution. The former enrolled predominantly working class women, who would be teaching similarly situated students in the common schools. More elitist, eastern liberal arts colleges disallowed or downplayed the practices of teacher preparation as they sought to provide the sort of liberal education that promised both certain, sanctioned knowledge and entrance to the more prestigious professions.

Second, the split between normal school training and liberal education reflects the educational commonsense that grew out of the epistemological issues already addressed. This is the view that there are essentially two kinds of knowledge: knowledge which is good in itself but, curiously, <u>good-for-nothing</u>, and knowledge which is good-for-something but worthless in itself.[12] Study <u>in</u> the liberal arts is thus separated from study <u>for</u> the professions, a distinction expressed concretely in the bifurcation of content and methodology. Liberal education is to provide the real, "good-in-itself" knowledge that can be embodied by methods instruction promising knowledge that is "good-for-something"; such knowledge came to epitomize professional preparation for teaching, and included instruction characterized by a technical rubric, the dissemination of "handy hints" or "tricks of the trade," and anecdotal and personalized accounts of what it means to teach.

Third, the direction for normal schools was supplied by educational needs as defined by the leaders of the common school movement and the political sympathies which they embodied. "Fitting in" to social and community expectations was the key to educational value. A premium was placed on avoiding interpersonal and political conflict and procuring social harmony. Since the public elementary schools were occupied with the instruction of working class pupils and immigrant children who needed to be "Americanized," the curriculum often reflected the expectations held for these students. For instance, one normal school advocate supported the inclusion of the natural sciences "in their relations to agriculture and the mechanic arts" for the elementary student, since, "these are studies of the first importance to the industrial classes, and, as far as possible, they ought either to accompany or supplement thorough instruction in the so-called common branches."[13] The social class origin and probable destination of the common school student affected the pupil's early curricular experiences, just as normal school training was shaped in accord with the social class backgrounds of those students.

Fourth, the fact that teaching became regarded, in the words of Catharine Beecher, as "the true and noble profession of a woman," was to have a decided impact on schooling and teacher preparation.[14] On one hand, the unequal opportunities afforded white men in fields like medicine, the law, science, business, and the ministry, greatly affected the gender specificity of the teaching force. Yet the lack of autonomy enjoyed by teachers is also dynamically linked to the gender realities of the profession. The tedium and growing bureaucratic constraints that tended to accompany the routinized elementary classroom--especially after the turn of the century--and the narrow normal school training that provided the route to those classrooms, were realities that influenced occupational selection by gender. The nature of teacher training programs as well as the working conditions of elementary schools was reciprocally related to the subjugation of women and the reality of patriarchal modes of control in schools and the wider society.

Fifth, an emphasis on obtaining rather simple and ameliorative answers to the complex problems of education also typified many early efforts in teacher preparation. This in part reflected a general distrust of reflection and theorizing on the part of teachers that was related to the separation of liberal from professional study. As well, this ameliorative perspective was part of that typically American tradition, noted for example by Tocqueville, of being suspicious of reflection in favor of some kind of action.

The net educational effect of such tendencies during much of the nineteenth century was for the preparation of schoolteachers to be seen in largely technical and pragmatic terms, founded on a notion of instrumental reason which saw educational theory--as well as political principles, secular moral understanding, and ideology--as educationally irrelevant. Though early school advocates as well as teachers saw teaching as a moral calling, theirs was a socially and politically conservative morality that sought to deny its own social and political commitments in the name of stability and tractability. Teaching, in short, became a primary example of professional practice that sought ideological neutrality as it committed itself to the avoidance of conflict (between social classes, races, and genders, those with alternative conceptions of democracy, and the like), and the procurement of social control at the expense of the less privileged; and a practice that shunned the more speculative liberal arts that were of no use to common school students anyway, given their probable economic and social stations. Moreover, prospective teachers' access to the liberal disciplines was, for the most part, blocked by the popular debasement of applied studies within more elitist institutions. The tendency to regard the preparation of teachers as a kind of training rather than of education, reflects the view that teachers are only technicians or managers rather than morally engaged people who must be conscious of the political consequences of educational choices.

The contemporary educational reform movement

Unfortunately, many of these tendencies toward instrumental rationality, amoral posturing, and intellectual segregation are recurring in the contemporary round of educational criticism and reform. For instance, the report of the influential Holmes Group, Tomorrow's Teachers, asserts that knowledge gained through the academic major is good in itself, good-for-nothing, but a necessary foundation for the study of teaching, a study which will prepare teachers to transmit the good-in-itself to future generations of learners; students at the undergraduate level, therefore, will be allowed only to major in a subject in which students will learn the knowledge "good for nothing," reserving the "good for something but worthless in itself" for graduate, professional training.[15] Such graduate study, according to the Holmes Group, must convey to students a body of knowledge unique to the practice of teaching. That body of knowledge is to be selected from among the behavioral sciences, again expressing the distinction between knowing and doing that situates knowledge and action in wholly different planes. In the Holmes Group proposals, content and method are neatly severed, to be joined in an instrumental relationship.

In restricting teaching and the study of education to such a bifurcated domain, reformed programs of teacher preparation fall victim to the same debasement, for both epistemological and social/ideological reasons, as normal school training did in the past. In conceptualizing teaching and education in these ways, teachers have often been forced to substitute the requirements and desires of hierarchical, patriarchal, bureaucratic institutions, for the moral and humane requirements of acts of teaching. Technical rationality as applied to teaching has resulted in devalorizing the dimensions of moral judgment and practice which characterize teaching at its best and most committed, and has served to obscure and distort the ethical, political, and ideological imperatives specific to educational practice by its pretension to scientific objectivity.[16] If teaching involves primarily the articulation of practices that further pre-established outcomes, if desire is satisfied by meeting standards of efficiency and predictability, the political nature of curriculum decisions, for example, is hidden. A commitment to technical rationality and a body of decontextualized, behavioral knowledge as a guide to practice serves an important social function: the socially and politically interested nature of our knowledge and practice are safe from criticism. The current emphasis on professionalism serves to orient teacher preparation so that it becomes a species of vocational training not unlike that developed in normal schools of the last century.

Yet, since the practice of teaching requires judgment, sensitivity, and familiarity with the medium similar to that required in the making of art, the contemporary search for a scientific knowledge base for the professional preparation of teachers is misguided and will result in miseducation. Those who prepare to teach solely from such a knowledge base may become technicians or functionaries, but never educators. In claiming something like the artist's sensibility as a goal of genuine education rather than training, the practice of teaching consists of activities in which method and content are mutually constitutive.

Contrary to views associated with normal school training in the nineteenth century and the current clamor for educational professionalism, I want to suggest that a liberal education is, or should be, practical, preparing the student for active participation in the making of the world-- for doing and being at the same time. Fundamental to this project is the development of moral imagination and practical reason and action in teachers as well as in students. In accord with this emphasis on practical reason and action--on a personal and social praxis--I am urging a reconceptualized view of teaching, and of liberal education and professionalism. The practice of teaching should be taken as a central object of liberal study and liberal study as the object of teaching. "Profession" describes at once a knowing and a doing; it describes a practice rather than a technical application.

The historical and contemporary discourse about teachers as professionals seems to be narrowly concerned with the inculcation of habits and the development of skills from which technically and rationally competent practice within a vocation will result. While those concerned with the study and teaching of the liberal arts sometimes see themselves as engaged actively in the life of the mind, in developing in students certain desirable habits of mind and heart, those concerned with professional training are often inclined to see themselves as simply certifying technical competence among graduates who have been taught to accomplish specific vocational tasks through the deployment of acquired skills.

The preparation of teachers at Knox College

Contrary to normal school emphases and much of the contemporary literature suggesting reforms in teacher education, I want to suggest that teaching is an essentially social, moral, and political act, and that the study of education has a vital role to play as an essential member of a revised conception of the liberal disciplines. The transmission of the cultural heritage, even the transmission of professional lore and standards, involves the formation of character, the initiation of persons into ways of constructing the worlds in which they and others will live. Teaching involves more than the transmission of skills, professionalism more than the application of knowledge that is good-in-itself. Skills, information, texts, knowledge--all of those things must enable students to become choosers in a world in which their choices make a difference. It is the business of education to enable persons to develop and exercise critical inquiry, moral choice, practical reason, and social action.

While such ideas are, in part, quite theoretical, they are not hopelessly utopian. Indeed the ability of educational studies to help procure a more just social order, while long discussed, has never been more urgent. Attending a conference about eighteen months ago dealing with the problems and possibilities for the reform of urban education, I learned much about the current school crisis in Chicago. Among other things, I discovered that 70% of the students attending these schools live at or below the poverty level, that an equal percentage of students drop out of Roberto Clemente High School, and that real estate moguls were contemplating the displacement of the residents of Cabrini Green so they can build high-rise condominiums for the yuppies encroaching on that area. At about that same time, I discovered that Michael Milken recently "earned" in excess of one-half billion dollars, and that Ivan Boesky received a prolonged ovation at Berkeley for promoting greed as a desirable social force.

Such glaring inequities and indignities are not only staggering but, for many, unreal, because of our atrophied moral imaginations and our denial of moral action fostered by practical reason. The development of technically competent trainers and liberally educated professionals who possess knowledge that is good-for-nothing only blinds us to the realities of Roberto Clemente, Cabrini Green, and Messrs. Milken and Boesky. As morally engaged intellectuals, our commitment must be to a kind of preparation for teachers that confronts such realities while identifying actions that can help ensure their demise.

What is missing, from even some of the more progressive reform efforts in education, is an analysis of the connections between school practice and the interrelated contexts within which it takes place and which provide a substantial part of its meaning. This is hardly surprising, given the traditions we have inherited from normal school training that supposedly foster the transmission of ideologically neutral knowledge that enhances social stability as it defuses conflict. Nor should the social isolation of the school be unanticipated, given the separation of liberal and professional pursuits and the reliance on the behavioral sciences within programs aimed at the latter. The procedural/technical nature of teaching as it is often conceived isolates school

phenomena; in an attempt to be "scientific" or "professional" or socially accepted, we have defined our jobs in predominantly apolitical, non-ideological terms, isolating in the process the school, our classroom, and our students. Of course large numbers of humane and personally responsive teachers try to alleviate some of the more immediately constraining influences on classroom life. Yet this is commonly done without connecting these influences to ideas, values, and actions that are not especially visible within the immediate confines of educational institutions, as perceived through the frames of reference sanctioned by the dominant traditions associated with teaching. And such ameliorative efforts are not, in the end, sufficient.

Part of the problem here is that we usually posit two separate "spheres" or areas of influence, the school and the wider society; then, even within a good deal of literature that wants to make the latter a subject of discussion and critique, connections or bridges must be built that connect these spheres, allowing us to discuss possible overlaps or linkages between them. More critical reflection and analysis, on the other hand, must begin with an integrated, synthetic vision of education--one that is of a piece with some set of social, political, and moral commitments--even if these differ from those which now exist. Instead of conceptualizing "education" and "society" as two distinct entities which are perhaps related in some causal or dialectical way, we do better to see education and society as coextensive. This entails thinking carefully and imaginatively about why things happen as they do in schools, and what alternatives we might build together.

Such an emphasis places a premium on critical inquiry into present predicaments without becoming cynical or defeatist, and thinking through alternative ideas and practices without becoming naively utopian. It requires a teacher education program based on praxis. Teaching may then be seen as a field of moral action in which critical reflection on the schools of society is valued.

Central to this conception of teaching, as enacted in the programs within the Department of Education at Knox College, is the following. First, the development of a historical consciousness. Rather than regarding schools, educational policies and practices, and teacher preparation as somehow "natural" or given, we discuss the various groups that have vied for control of schooling, and the values, interests, and perspectives schools have served.[17] This does several things. It undermines the assumption that schools were designed "for the benefit of all," and that their workings are disconnected from more general social, political, and ideological realities. At the same time, seeing the constructed nature of schooling and teaching makes at least potentially possible its reconstruction, along alternative lines. Examining both historical continuities and discontinuities, we may together conceive of an alternative future. Seeing that the world of schooling is a <u>constructed</u> one, rather than a <u>discovered</u> or "naturally generated" one, we may help make possible a different world.

Second, this approach to critical inquiry into teaching emphasizes the relationship between the hidden and overt curriculum, forms of evaluation, pedagogical approaches, and interpersonal relations within the classroom as allied with the dynamics of social power. Not only must certain forms of knowledge be excluded from the classroom because of a finite amount of time, for example, but particular forms of knowledge are rejected for political and ideological reasons. For example, a particular group's knowledge that lacks social power (women, native Americans, African--Americans, the working class, and so on), an approach to a subject matter that resists "official" interpretations of events and people, non-mainstream interpretations of significant events, and so on, are frequently excluded from the formal curriculum of schools. Thus a central question becomes how to take a moral stand on the issue of "what knowledge is of most worth," and the politics of this process of deliberation.

Third, many of the activities that take place in our courses are related to developing options, alternatives, and possibilities with students that require the creation of autonomous, creative, independent, and critical inquirers. For example, instead of relying on prepackaged curriculum at the elementary level, or on "sanitized" textbooks at the secondary level, these become the object of pedagogical and ideological critique. Questions then arise, such as, whose knowledge is represented in these materials, what are the visions of the student and the teacher contained in these materials, how much autonomy do they require or permit, what sort of social relations do they support or inject, what sort of people will be judged to be "successful" as a result of undergoing this curriculum, and what sort of world am I helping to build through this process. Again, instead of emphasizing the technical procedures associated with much curriculum development, students are asked to develop their own platforms which, together with more concrete subject matter and social interaction preferences, can result in their own curricular materials and activities.

Fourth, running through the entire program is a commitment to praxis. This commitment entails a consideration of critiques and criticisms of "what is," as well as an involvement in creating both alternative perspectives and divergent practices within schools that can bring to life "what ought to be." Praxis also includes a sensitivity to the dynamics of power within educational institutions and within the array of social, political, economic, and ideological tendencies in which schools are embedded.

A central theme of our program involves the dynamics and consequences of social inequality. Both historically and currently, the inequalities inherent in American society have had profound consequences for teachers, students, and citizens--ones that call into question our apparent commitment to democratic participation.[18] An important aspect of helping students come to grips with this involves not only intellectually understanding, but actively experiencing, the predicaments of those who have had to bear the brunt of social inequality.

To help students obtain a more comprehensive perspective on inequality in American society, our "School and Society" course involves students working on a "human service project" with individuals or groups that have been the victims of social inequality. This project must involve a minimum of 25 hours of volunteer work in some social service agency in the community or in some more informal, socially or economically non-privileged setting (e.g., the home of a local person or family) of which students are aware from their own experience.

While students are undertaking this human service project in the local community they are also reading about and discussing a number of books dealing with social and educational issues, all of which deal in one way or another with the dynamics of social inequality in American life. We deal with issues of social inequality as these have affected the historical development of public schooling in the U.S., the form and content of contemporary school curricula, the family, and educational policies; an equally important aim is to discuss the possible role of educational and other institutions in reversing the dynamics of social inequality--including the role that teachers might play in this regard.

But the issues addressed and discussed in these readings need to be seen within the real contexts of flesh and blood people if they are to become personally meaningful to students; thus the need for a human service project of the kind sketched above. In the recent past, these projects have involved students working in a local Salvation Army, rescue mission, battered women's shelter, county agency organized for those subjected to domestic violence, community action agency, and Headstart operation, among others. Perhaps a recent example of one student's involvement in this project will illustrate the meaning it can have for students in this course.[19]

Jane chose to become involved with a battered women's shelter. She worked most closely with one woman who was trying to find ways to "struggle against an abusive husband." Jane's project for this course included entries in her journal, a collection of essays and poetry, and the beginning of a book by Chris, the woman with whom Jane worked and, eventually, befriended. Among Jane's writings for the course were the following comments and reflections on her experiences at the battered women's shelter:

> All of the institutions that are made to deal with society's problems, which they wrongly see as the person's, are set up in such a way as to blame the victim. It is wrong to say these people are "misfits" or not yet "fit for society." They are society. They are products of the same system that produced "mainstream" society. They do not need to fit back into society. Saying they don't fit only proves that society has marginalized these people....
>
> These institutions fail to recognize that the long term goal is not to change the individual. Rather, to change the forces that create the individual.... BLAMING THE VICTIM ONLY RELEASES THE OFFENDERS FROM THE RESPONSIBILITY OF WHAT THEY HAVE DONE.... The people in these [social or community service] institutions expect the victim to conform to standards that are hierarchical and patriarchal.
>
> There is no way to remain detached. To remain apart is not to experience truth. If the wish of the participant in the Human Service Project [for "School and Society"] is to be anesthetized into feeling that society is dealing adequately with social ills, then by all means remain detached.... The idea is to become allies, companeros, understanding people in the struggle. Until this happens the victim will be victimized.... We [must] ally ourselves, consider ourselves equally valuable, and understand the problem is not that which belongs to the individual....

Besides such social criticism and anger at a system that deals insultingly with social injustices generally, Jane was often personally and visibly moved by her experiences and friendship with Chris and her children. In a characteristic example of self-reflection, Jane writes,

> Can I handle this? Am I going to be a wreck every time? Am I qualified to do this? If not me- then who?
>
> I couldn't justify my project, or my qualifications for my project, to myself, Chris, or my friends. I feel that I am not qualified. I feel guilty for my class, my background, my college education, my clothes, my jewelry, my small diamond earring, and myself. How can I possibly understand how someone can possibly think I can understand. How can I understand these problems that are so far removed from my life experience. I want to become untied from my malt-o-meal, Polly Flinders, oldsmobile, suburban childhood. I have no right to claim that I can really counsel or give advice. I guess I can just listen. You don't have to be qualified to listen.

Jane did much more than listen to Chris and her children, however. One specific episode that represents Jane's work for this project is especially telling, as taken from Jane's journal notes:

> Spent the day with Chris's very sick son John. John's eyes were glazed, he was murmuring unintelligible answers to Chris's simple questions. He was

twitching and it seemed as if he was shaking as if he were cold though his temp. was 104°. We didn't know exactly what to do. Chris asked me to draw her a map to the hospital. John had fallen asleep. Not knowing what else to do, only having $5 and 1/4 tank of gas, Chris had wanted to buy 7-Up and co-tylenol to get the fever down and settle his cramping stomach. There was no fruit juice at the rescue mission. Chris borrowed medicine from another woman at the shelter. We left with the kids, John sitting on my lap in the front seat. Chris thought, perhaps, if we stopped by [the state agency] and picked up her green card then things would be easier at the hospital. The kids and I waited in the car. Chris returned to tell us that they couldn't give her this card because they were mailing it to her permanent address, even though she informed them she didn't even have an address. I told her John had thrown up all over me and the front seat. It wasn't much, but it was the medicine....

We went to the hospital. Chris was apologizing the whole way for me spending my afternoon and apologizing for John throwing up. When we arrived, there were no available beds and we ended up in the waiting room where Chris had to fill out a bunch of forms and answer a bunch of questions ... questions met with bad feelings, feelings of inadequacy. I guess when you have to say out loud you have no home, job, husband, money, food, medicine, address, it makes it seem all the more real and hurt all the more.

Aside from John not being able to hold down any liquid, he was dehydrated so they gave him an IV to get his fever down. John is deathly afraid of needles. Marsha [Chris's daughter] and I left the room. We returned and John had relaxed and all was going better.

What a feeling of helplessness and defeat, not being able to help and protect your own children. How can one be so poor that they can't buy tylenol for a sick child?

As with many other students who have been involved in a human service project for "School and Society" over the years, Jane's experiences affected her deeply and personally. Many students have reported that such projects are among the most important experiences they have while at Knox College. While not all students conclude, as Jane did, that "together we must realize inequality exists and begin working for the welfare of the human race, together," students do make connections between the theoretical issues surrounding social inequality and the real plight of people caught in situations not only "unfortunate" but related to structural constraints that exist in contemporary society.

A central question raised in the articulation of these human service assignments is how moral commitments are formed, and how teacher preparation programs can help students generate such commitments as a key part of what it means to be a professional. We may too often rely on theoretical analyses that, while of course essential, miss something of the affective, existential quality of moral engagement and commitment. Especially for students with an under-developed theoretical framework, the experiences which take place during this human service project can become one important route to such commitment.

Yet if the sort of issues raised and the experiences gained through this initial course in the department represent merely an isolated attempt to integrate social and pedagogical concerns, they will probably be of limited value in the long run. Such issues cannot be raised in a "social foundations of education" course, to be dropped in subsequent ones dealing more specifically with

curriculum and teaching.[20] On the other hand, if critical inquiry can become a central part of the ethos of a teacher education program--as it is at Knox College--and if the insightful and personally moving qualities of the experiences outlined here can be incorporated into that process of inquiry, students will be in a much better position to see teaching as something more than an applied field of study, liberal learning something more than the acquisition of knowledge that is good-in-itself.

If our students are to avoid the legacies of the normal schools and the tendencies of most current reform proposals in the process of truly becoming a professional, the kind of personally empowering and morally engaging experiences undertaken during these projects must be included. They do not simply "illustrate" issues of social inequality- they bring them to life and help promote moral, political, and aesthetic forms of wide awakeness that are essential for educative actions.[21] At the same time, it is clear that an equally compelling need exists to help prospective teachers develop a theoretical framework that will draw them outward, uncovering the political, moral, and social issues with which teachers necessarily deal. Based upon a view of teaching as a socially sensitive, personally committed, politically self-conscious praxis, teacher preparation can be furthered by a commitment to professionalism in which moral action is practiced, within institutions where a (reconstructed) liberal learning and a form of educational studies are coextensive.

Conclusions

The separation of liberal from applied study, of academic disciplines from professional preparation, has a long and complex history. Reintegrating what look like "either/or" options involves both intellectual/conceptual analysis and practical/moral action with students and colleagues that reaffirms the importance of education as it leads us toward engagement that makes a difference in the public spaces in which we live and work. To claim that educational studies should be counted as a liberal discipline is not to attempt to gain status through affiliation with traditions of scholarship and teaching that have historically been excluded from us. For there is much in these traditions that is elitist, divorced from the social, moral, and political contexts in which liberal learning and the institutions in which it has been pursued are embedded.

Hence my call is neither for the essentially technical and instrumental readjustment of liberal and professional studies, nor even for an accommodation of teacher preparation within the rarefied and musty atmosphere of the liberal arts. Instead, in seeing the interested nature of all knowledge, and the moral and social responsibility this imposes on us as teacher/scholars, a reconceptualized field of educational studies and of teacher preparation can help in the process of rethinking liberal learning. And certainly this sort of reform is at least as urgent as the reform of public school teaching with which we have again become obsessed. More importantly, perhaps such reconceptualizations can help create a more just and decent society.

Endnotes

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Making Uncommon Sense: Critical Revisioning Professional Knowledge about Diverse Cultural Perspectives in Teacher Education

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> There has never been a time in the life of the American public school when we have not known all we needed in order to teach all those whom we chose to teach.
>
> -- Ron Edmonds

An important theme in the most recent wave of educational reform has been the definition and articulation of a professional knowledge base for teachers. For example, the National Board for Professional Teaching Standards, created in 1987 at the urging of the Carnegie Task Force on Teaching as a Profession, has been designing certification standards for teaching practice. These standards of professional knowledge are to be used to credential teachers nation-wide in the same manner as physicians, accountants, and other professionals. "Teacher knowledge" has become the "foundation of the new reform" (Shulman, 1987) as the national push for school reform focuses upon the professional preparation of teachers and what they are expected to know.

The crux of teacher-education-as-reform is to distill the knowledges from practical teaching contexts ("the wisdom of practice") and incorporate them into theory-based and research-based teacher education curriculums.The unifying theme in research supporting this reform is a convergence upon the goal of codifying the knowledges, skills, sensibilities and dispositions that account for accomplished practice in the profession of teaching--spelling out the knowledge that the prototypical "good teacher" possesses.

But a critical omission in these efforts concerns teacher preparation for diversity. Specifically, how will the professional knowledge associated with effective teaching among diverse populations be included? Ethnic minority groups now comprise over 50% of K-12 public school enrollments in seven states, and 22 of the 25 largest city school districts are already predominantly non-white. Moreover, as the proportion of poor and minority students approaches 40% nation-wide, the number of minority teachers is expected to diminish to 5% this year.

In light of these sobering statistics it is reasonable to expect that the articulation of national standards for professional teacher knowledge incorporate the expertise necessary to teach effectively in multicultural, multiethnic and lower-income schools. But it appears that the expertise needed to be successful in these settings has not yet been set forth either in a professional knowledge base or in teacher preparation curriculum (Foster, 1989; Hollins, 1990; King and Ladson-Billings, 1989; T. Meier, 1989; T. Meier and Nelson-Barber, 1989; Trent, 1990). The vision of "the good teacher" emblematic in the corpus of professional teacher knowledge as defined by the National Board and university research does not articulate the craft knowledges associated with teaching effectiveness with children of color (Foster, 1989; Ladson-Billings, 1989).

The craft knowledges associated with teaching effectiveness with children of color and of different cultures are drawn from authentic experiences within contexts that people of color live, learn, and struggle. For some years now ethnographic research has been documenting the ways in which the negative school experiences of poor and minority students can be circumvented by

teachers who know how to communicate effortlessly across the lines of unequal power (Delpit, 1988) drawn by poverty, racism, and differences in cultural expression. The stumbling block is in transforming this expert teaching knowledge from the real practice of others into something "teachable" to prospective teachers. How can the perspectives and the moment-to-moment sensibilities of an expert teacher among poor and minority students be codified into teachable professional knowledge for prospective students?

If one accepts Ron Edmond's premise that the basic knowledges for effective teaching among poor and minority students have always been available, then the remedy does not rest in endeavors to create new knowledge--such as more research on cross-cultural differences. Instead, it may be that such professional and pragmatic knowledge about effective teaching in diverse settings needs to be made more available to potential teachers and more explicit in a professional knowledge base.

There are two key questions that have guided our approach at Alverno. First, how do we encourage pre-service teachers to think reflectively and critically about their own preparedness to teach in diverse settings in the context of the professional knowledge base on cultural and social diversity? Second, how do we encourage the active integration of the concomitant skills and abilities of this knowledge base in order that prospective teachers develop the life-long abilities for interacting effectively in diverse and unfamiliar contexts?

The purpose of this essay is to describe one aspect of our program regarding the critical treatment of popular approaches to teaching across lines of race, class, gender, culture and power. This critical treatment we have called critical revisioning, one of the integrated abilities successful prospective teachers develop to rearticulate expert professional knowledge in the light of experience. The critical revisioning is one of the integrative competencies--the last of five competences prospective teachers must demonstrate enroute to successfully completing the program. It is the demonstrated ability of critical thinking that we encourage our teacher preparation students to engage in as they specifically prepare themselves to work in culturally and ethnically diverse settings.

To better illustrate the development of this ability, this discussion will focus upon just one strand of professional knowledge about diverse populations--pedagogical knowledge and the application of learning styles and cognitive styles--as an illustrative example of critical revisioning. I chose cognitive styles and learning styles as the arena to exhibit critical revisioning because it is a domain of information in education and educational psychology where many pre-service teachers first encounter the combination of two important knowledge domains: the principles of human learning with differences.

Revisioning Learning Styles and Cognitive Styles

Our approach is based upon the assumption that the professional teacher knowledge needed to gain access to the lives, histories, cultures and experiences of diverse students is not generic knowledge that can be prescribed in a set curriculum. Rather, such knowledge must emerge through action--first through interactions and conversations in situations calling for professional judgments and dispositions about both knowledge and action, and then through critical reflection upon outcomes.

Revisioning is introduced to teacher preparation students as a way of critically thinking about, and within, the domain of multicultural education. This process begins with an introduction to ethnographic research literature which has revealed ways in which the schooling experiences of ethnic minority and poor children are "incongruent" with their cultural interests and home

experiences. Our pre-service teachers work with case examples of how the degree of "fit" between teachers' beliefs and expectations on one hand, and the cultural capital students bring to the classroom on the other hand, can create for these children a dissatisfaction and alienation that limits their success in school.

Our pre-service teachers, through case study analyses, examine some of the ways that ethnic group membership determines many cultural themes which contribute to "incongruence" between minority youngsters' "in-the-world" experience and their schooling experience. African American, Native American, Mexican American, Asian American and Puerto Rican youngsters are exposed to parental priorities and values which often differ in important ways from those experienced by white youngsters--and these ways of being have consequences for how they fare in school.

Revisioning cognitive style and learning style requires that our primary focus be the potential miscommunications that occur in learning interactions, rather than the ascription of cognitive characteristics to individuals or groups of minority students. The remainder of this paper will lay out the following four assertions which constitute the themes of critical revisioning as they would apply to the constructs of cognitive style and learning style:

1. Styles are reified constructs that are most appropriately understood as patterned dynamics-of-interaction with parents, teachers, and learning situations, and not as static characteristics ascribable to learners themselves. Characteristics of learners need to be understood in the context of learning actions and interactions.

2. For styles research to be appropriately applied to teaching children of color and poor children, the application must be grounded in an understanding of authenticated principles of human learning and development for those children as well as a critical understanding of "the school culture."

3. For styles research to be appropriately applied to teaching children of color and poor children, the practitioner must be able to draw upon specific decontextualized knowledge about culturally- and ethnically-linked styles, as it realistically relates to the practitioner's evolving understanding of the individual learner's perspective in the immediate situational context of learning.

4. The legitimate application of the "style" constructs has much less to do with the technology of re-aligning teaching styles than it does with the creation of the conditions which maximize communication between teachers and students across lines drawn by poverty, racism, powerlessness, and underpreparedness.

1. Styles are reified constructs that are most appropriately understood as patterned dynamics-of-interaction with parents, teachers, and learning situations, and not as static characteristics ascribable to learners themselves. Characteristics of learners need to be understood in the context of learning actions and interactions.

Cognitive style is a theoretical construct which refers to a specific preferred mode of processing information and responding to environmental stimuli. The mode is usually identified as a dichotomy. For example, the classic instance of cognitive style is field dependence versus field independence. People who are field-dependant in their processing mode tend to perceive a pattern as a whole and have difficulty focusing on one aspect of a situation, picking out details, or

analyzing a pattern in terms of its component parts. Alternatively, people who are field-independent are more likely to perceive separate parts of the entire pattern or stimulus array and to analyze and subsequently deconstruct the pattern into component parts.

Although most careful expositions of cognitive styles do not represent them as traits or stable characteristics, the literature on teaching applications frequently do. Pre-service teachers become aware of the reification of the construct by examining contradictions from the literature. Beginning with findings which ascribe a style to an entire minority ethnic group as in, for example, the proposition "Mexican Americans tend to be field-dependent," they uncover contradictory conclusions from that literature. Our pre-service teachers are asked "What do we make of this construct of field-dependency when the sample of Mexican-Americans are field-dependent in one kind of test (visual processing on the rod-and frame test), but field-independent when assessed in another (body orientation)?"

Out of this conversation comes an understanding that cognitive style, learning style, and cultural style are best thought of as a layered continuum moving from cognitive style (which is the individual's dispositions in thinking, perceiving and processing information), to learning style (which is how those dispositions manifest in learning activity), to cultural style (which is the manifestation of learning styles as culturally induced patterns of style in particular socio-cultural contexts). Most important in this discussion of styles is the understanding that preferred modes of information processing are socialized--shaped by the specific interactional learning situations constrained by an individual's culture.

Pre-service teachers working through case studies come to see that the constructs of style associated with children of color frequently are little more than artifacts of the struggle to acquire the school-based ways of learning. They examine qualitative research showing that a child's modes of perception, memorization, thinking, knowledge assembly and knowledge use is bound to, and shaped by, the patterns of activity, communication, and social relations in the culture of which he or she is a member. But there is a problem in applying style differences to teaching practice without a foundation of knowledge about the lives, experiences and cultures of children from cultural and linguistic communities different from your own. A dichotomous "force fit" into characteristics takes place when we assume members of a given group have particular characteristics.

When we get to the place where we assign characteristics to groups, saying Black kids are tactile-kinetic learners and white kids are abstract analytical learners, then we're engaging in the worst sort of stereotyping and all that that means for failing to provide equal access to educational opportunity. It can be even more insidious under the guise of "science." What we should not lose sight of is that the variation within culture group is often greater than the variation between groups. Moreover, statements like "the characteristics of the Mexican American learner" do not refer to culture, but to ethnicity, which is very different.

> *2. For styles research to be appropriately applied to teaching children of color and poor children, the application must be grounded in an understanding of authenticated principles of human learning and development of "the school culture."*

The second theme of the critical revisioning approach to cognitive and learning styles is that for styles research to be appropriately applied to teaching children of color and poor children, the application must be grounded in a complete understanding of universal principles of human

learning and development for those children as well as getting inside the perspective of the individual learner. In the context of learning about learning style, this means that rather than focusing on presumed modes of processing for a given group, we need to understand how cultural style might inform our success with individuals. From this perspective, culture resides in the individual rather than the group.

The characteristic ways in which poor and ethnic minority children negotiate learning interactions differently than their middle-class white peers are not adequately explained by differences in cognitive style. It is not that there are no culturally-constrained modes of interpreting experience in learning situations, but rather that the emergent learning patterns are the result of strategic adjustments the youngsters make in trying to make sense in a social context that may not be congruent with their experience.

Pre-service teachers are given the opportunity to look critically at how they combine their understanding of human abilities with what they know about how culture is implicated in the socialization of certain skills and abilities. This requires a revisitation of work done on cognitive, emotional and social development in children, and a reformulation of the human abilities we need to regard as instructional goals. We as teachers want to encourage the much broader range of skills and abilities emblematic in non mainstream cultural settings which enable one to function most effectively in a complex, pluralistic society--e.g., the ability to work collectively, to adjust to change, to function effectively in a variety of social and cultural contexts, to understand the perspectives of others, and to solve problems in a real-life context.

Our pre-service teachers work with the assertion that the observed differences in performance are not merely the result of a static, internally organized mental set as suggested by some cognitive styles literature. Rather, they are based upon the different experiences that one group of children has when the styles they bring to the classroom interact negatively with the communicative styles of the teacher and the other children. Our pre-service teachers first work with the idea of styles being embedded in the dynamics of the interactional contact students make with teachers, classmates and classrooms.

According to Geneva Gay the cognitive style of low income, urban Black children often tends to be field-dependent, which in turn fosters a relational (non-analytic) learning style. This means that they tend to function better in cooperative, informal and loosely structured environments in which learning between teacher and students is collaborative. They tend to work together for the benefit of the group and the pace of the learning is determined by the momentum of the group's activity. But they are at a disadvantage in a schooling context in which the cognitive style of middle-class and non minority students tends to be field-independent, in turn inducing an analytical learning style among them. Learning is expected to occur in a formal, structured environment, paced by time demands fixed by the teacher. Achievement is centered more around what the individual does, not the group.

Out of this conversation our future teachers begin to question the tack of conforming pedagogy to allegedly different ways of thinking, based on the realization that the children's styles are not nearly as important as the interactional dynamics in the classroom. By working through case examples, our future teachers come to see that the thinking of the African-American youngsters might appear to be different, but that the perceived differences occur out of an interactional dynamic of how a meaning is negotiated. Meaning is a social construction. African-American children who bring a "non-standard" mode of interacting with the teacher and the classroom culture may generate different experiences and different meanings.

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Our pre-service teachers begin to see that the different, often negative experiences of the "culturally different" are not so much a matter of learning style as they are a matter of communicative style and the subsequent mismatch of the understanding coming out of each teaching encounter as result of an incongruent, less-than-smooth interaction. Cultural differences in learning and cognition should not be located inside the minority learner. Rather, these differences are situated in social dynamic including not only the learner and the teacher, but also the sort of transaction that takes place, and other specifics of the situation. Without an understanding of social interactions, nothing valid can be said about how participants react to and make sense of the content, expectations and performance demands of classroom learning situations.

> *3. For styles research to be appropriately applied to teaching children of color and poor children, the practitioner must be able to draw upon specific decontextualized knowledge about culturally- and ethnically-linked styles, as it realistically relates to the practitioner's evolving understanding of the individual learner's perspective in the immediate situational context of learning.*

Our pre-service teachers closely examine the notion of cultural incongruence as an explanation for the unsuccessful learning experiences of children of color and poor children. Through a critical analysis of all the features of a schooling environment which engender positive change, our prospective teachers begin to focus upon the skills and abilities they need to develop to be agents of access for students of non-mainstream communities. For example, from James Comer's work in New Haven, prospective teachers learn that part of their role as teachers will be to help children develop social skills. They, therefore, more naturally regard the expertise needed to shape social interaction skills as something integral to the total development of the child, and are less likely to regard social training as something additional or special they do for "disadvantaged" youngsters.

Similarly, from our analysis of the Kamehameha Early Education Project KEEP in Hawaii, our prospective teachers begin to envision their expertise in terms of recognizing and identifying relevant cultural features that can be capitalized upon in the shaping of "culturally appropriate" learning environments. The disposition that our pre-service teachers begin to express is that the problem of reducing the cultural incongruence between school culture and the home cultures of children of color has much less to do with ensuring a match between the children's cognitive learning styles and teaching styles than it does ensuring accurate communication and genuine inquiry in the context of culturally sensitive, multiculturally appropriate, non-racist pedagogy and curriculum.

Prospective teachers notice that, despite the frequency with which the KEEP project is heralded in the professional literature as an example of successful "matching of cultures," the project is, in fact, a better example of the integration of universally sound teaching and learning practices. They note the following practices that engender school success despite cultural features:

1. active, direct teaching of reading comprehension

2. peer group/cooperative learning

3. frequent assessment of student progress

4. appropriate balance of teaching approaches

5. positive classroom management strategies and well-organized, well-run classrooms

6. teacher consultants who model, coach, give feedback and assistance

7. collaboration of teachers and school-people with the others responsible for the children's learning

> *4. The appropriate goal for applying "style" constructs is to create conditions which maximize communication between teachers and students across lines drawn by poverty, racism, powerlessness, and unpreparedness.*

The fourth assertion of our critical revisioning proposes that the appropriate goal for applying "style" constructs is to recreate and revision in schools a new common culture--a school context in which instructors and students authentically communicate in a common discourse and from which teachers realize the trajectory of academic development and achievement for their students. Pre-service teachers are provided the opportunity to develop a disposition towards Theresa Perry's conception of a "new common culture" (T. Perry, 1989) and the necessity of teachers becoming the vanguard of transformation of schools. The creation of a new common culture involves "reshaping the conversational terrain" so that participants can construct meaning accurately and authentically despite differences in perspective related to degree of participation in the culture of power.

In working with the idea of "the new common culture," our prospective teachers begin to re-evaluate their professional roles as teachers. They begin to think critically about what it will mean for them to become one of the "lynchpins" in the transformation of schools into learning communities in which all can participate. Most significant in this fourth strand are the changes in epistemology that prospective teachers begin to reflect, particularly the view that professional knowledge must continuously evolve, based upon actual experiences with the populations of students they will serve.

The essence of how to teach with consideration to learning styles has much less to do with accommodating people's learning modes than it does with teachers designing and creating curriculum and assessment based upon a careful (a critical) consideration of what the students need to know (in the world).

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Educational and Social Commitments in Reflective Teacher Education Programs

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In the last decade, the slogans "reflective teaching," "reflective practitioners," "action research," "teachers-as-researchers" and a host of related terms have become fashionable throughout all segments of the teacher education community. This is true not only in the United States but also in many other countries as well, such as Canada, Australia, England, and even Thailand. It has come to the point now that we don't really know very much at all about a practice if it is merely described as something aimed at facilitating the development of reflective teachers. I am in full agreement with both Jim Calderhead of the U. K. (Calderhead, 1989) and Sharon Feiman-Nemser of Michigan State (Feiman-Nemser, 1990) who have recently argued that the full range of beliefs and perspectives about teaching, schooling, teacher education, and the social order has now been incorporated into the discourse about reflective practice. About the only thing that we haven't seen yet is the transformation of reflection into a behavioral competency to be trained in a CBTE program, but as Virginia Richardson (1990) warns us, this too is likely to come.

There isn't a single teacher educator today who would claim that he or she isn't concerned about preparing teachers who are reflective. The criteria that have become attached to the label of reflective practice are so diverse however, that important conceptual differences among different practices are masked by the use of the common rhetoric.

On the one hand, the recent work of teacher educators such as Don Cruickshank at Ohio State (1987) gives us some guidance. The distinction that he makes between reflective and routine practices is not trivial and enables us to make some important qualitative distinctions among different teachers and teaching practices.

Similarly, the enormously popular work of Don Schon (1983, 1987, in press) which has challenged the dominant technical rationality in professional education and argued for more attention to promoting artistry in teaching by encouraging reflection-in-action and reflection-on-action among teachers, also directs our attention to the preparation of particular kinds of teachers and not others. These generic approaches to reflective teaching lose their heuristic value, however, after a certain point and begin to hide more than they reveal.

After we have agreed with Cruickshank and Schon for example, that thoughtful teachers who reflect about their practice (on and in action) are more desirable than thoughtless teachers, who are ruled by tradition, authority, and circumstance (Dewey, 1933), there are still many unanswered questions. Advocates of generic models of reflection do not usually have much to say, for example, about what it is that teachers ought to be reflecting about, the kinds of criteria that should come into play during the process of reflection (i.e., what distinguishes acceptable from unacceptable educational practice), and the degree to which teachers' deliberations should incorporate a critique of the institutional contexts in which they work. In some extreme cases where teacher educators have adapted this general work on reflection, the impression is given that as long as teachers reflect about something, in some manner, whatever they have decided to do is ok since they have reflected about it. As Linda Valli (1990b:9) has argued:

> How to get students to reflect can take on a life of its own, and can become <u>the</u> programmatic goal. <u>What</u> they reflect about can become immaterial. For example, racial tension as a school issue can become no more or less worthy of reflection than field trips or homework assignments.

One of the reasons that these generic conceptions of reflection have been so popular is that they can be employed by teacher educators of every ideological persuasion. Everyone can identify with them and they offend no one, except possibly those who would seek to tightly control teachers' actions through external prescription. Despite the important distinctions between reflective and routine practice on the one hand, and between technical rationality and an epistemology of practice on the other, both of which affirm the value of teacher's practical knowledge, I do not believe that it is wise to seek to encourage reflective practice in general, without establishing clear priorities for the reflection that emerges out of a reasoned educational and social philosophy. I do not accept the implication that exists throughout much of the literature that teachers' actions are necessarily better merely because they are more deliberate and intentional.

Conceptions of Reflective Teaching Practice

There are various ways in which we can distinguish particular proposals for reflective teaching from one another. Peter Grimmett, Linda Valli, Alan Tom,[1] and several others have recently provided us with conceptual lenses with which to view the variety of commitments associated with reflective teacher education reforms. I have my own way of thinking about these differences. What I'll do in the few minutes that I have left is to give you a brief overview of the framework that I have used to help me situate particular cases in the reflective teacher education movement and to give you some notion of where I see my own position within the range of alternatives that I lay out.

In a recent article in the Journal of Teacher Education Dan Liston and I (see Zeichner & Liston, 1990), building upon the work of our colleague Herb Klierbard (1986), identified four traditions of reform in 20th century U. S. teacher education: (1) an academic tradition, (2) a social efficiency tradition, (3) a developmentalist tradition, and (4) a social reconstructionist tradition. We argue that current reforms in teacher education need to be understood in part, by identifying the historical traditions from which they emerge. In taking this position, we are in agreement with the philosopher Alasdair MacIntyre (1988:13) who has argued that:

> To appeal to tradition is to insist that we cannot adequately identify either our own commitments or those of others in the argumentative conflicts of the present except by situating them within those histories which have made them what they have now become.

Bob Tabachnick and I (see Zeichner & Tabachnick, 1991) have recently extended this work to describe four varieties of reflective teaching practice: (1) an academic version that stresses reflection upon subject matter and the representation and translation of subject matter knowledge to promote student understanding (e.g., Shulman, 1987); (2) a social efficiency version that emphasizes the thoughtful application of particular teaching strategies that have been suggested by a knowledge base external to the practice being studied (e.g., research on teaching studies) (e.g., Ross & Kyle, 1987); (3) a developmentalist version that prioritizes teaching that is sensitive to students' interests, thinking, and patterns of developmental growth (e.g., Duckworth, 1987); and (5) a social reconstructionist version that stresses reflection about the institutional, social, and political context of schooling and the assessment of classroom actions for their ability to contribute toward greater equality, social justice, and humane conditions in schooling and society (e.g., Beyer, 1988).

In each of these views of reflective teaching practice, certain priorities are established about schooling and society that emerge out of particular educational and social philosophies. None of these traditions is sufficient by itself for providing a moral basis for teaching and teacher education.

Good teaching and teacher education need to attend in some way to all of the elements that are brought into focus by the various traditions: the representation and transformation of subject matter, student thinking and understandings, teaching strategies and modes of classroom organization suggested by research conducted by university academics and classroom teachers, and the institutional, social, and political contexts of schooling. These elements do not take the same form or receive the same emphasis, however, within each tradition. For example, technical competence in teaching, when viewed as an end in itself apart from its ability to promote student understanding (a fairly common phenomenon in the U. S.) is not the same as technical competence that is sensitive to or builds upon student understanding or a technical competence that serves to redress existing inequalities in schooling and society.

Despite the difference in emphasis given to various factors within the different traditions of reflective teaching, these traditions are not mutually exclusive. In practice, the traditions overlap in many ways and each one does in fact attend in some manner to all of the issues that are raised by the traditions as a group. The differences among the traditions of reflection are defined in terms of the particular meaning, emphasis, and priority that are given to particular factors within traditions. Through these priorities, each tradition communicates an allegiance to particular styles of teaching and a rejection of others. Also, with the exception of the social reconstructionist tradition, the traditions reflect a benign view of the social order, focusing the teacher's attention inwardly.

A Social Reconstructionist Conception of Reflective Practice

My own position on reflective teaching has developed considerably since I first started using the term in my writing and in my work as the director of a student teaching program in the late 1970's. As a result of a series of studies conducted by faculty and graduate students at the University of Wisconsin-Madison in the mid-1970's (see Zeichner & Liston), 1987), my colleagues and I became concerned about the ways in which our teacher education program in elementary education seemed to be encouraging an overly technical and narrow emphasis on the part of our students where the main concern seemed to be with the mastery of teaching skills within classrooms, oftentimes ignoring the goals toward which those skills were directed and the educational and social contexts in which the teaching was carried out. For many of our students pedagogy was separated from its moral, ethical, and political roots, and "good" teaching became the equivalent of getting the students through lessons on time without major disruptions (Tabachnick, Popkewitz, & Zeichner, 1979).

In many ways the student teaching component of this program resembled a typical apprenticeship approach to clinical teacher education (Stones, 1984), where it is implicitly assumed that good teaching is "caught" and not taught, and where, if good things happened, they happened more by accidental misfortune than by deliberate design (Feiman-Nemser & Buchmann, 1985). Over the last decade, faculty, graduate students, and cooperating teachers have sought to develop strategies that would foster more systematic and deliberate attention to teacher learning during the practicum.

During this process of reconceptualizing our program, the term "reflective teaching" became a construct that organized our thinking. "Reflective teaching" began as a slogan that represented more of a reaction against what we did not like about our program than as a clearly articulated and elaborated vision of the kind of teachers we wanted to prepare.

Over the years, we gradually developed both our own notions about what "reflective teaching" means in our program and a repertoire of teaching strategies and curricular plans for attempting to bring it about.

We began with the Deweynian distinction between "reflective action" (the active, persistent, and careful consideration of any belief in light of the grounds that support it and the consequences to which it leads) and "routine action" (that which is guided by habit, external authority, and circumstance). Using Dewey's (1933) concept of reflective action as the organizing principle for our program, we stressed a desire to develop in student teachers those orientations (openmindedness, responsibility, and whole-heartedness) and those skills (e.g., of keen observation and analysis) which are constitutative of reflective action.

In addition to this basic distinction between reflective and routine action, the program literature has also made distinctions among different domains of reflection by drawing upon the work of Max Van Mannen (1977) and his conception of levels of reflectivity. The theoretical stance taken in our teacher education program has been that reflective teaching involves reflection in all three of the domains identified by Van Mannen: technical, practical, and critical.[2] From this perspective, technical issues are not transcended at some point in time, but become linked to discussions of the nature of and justification for educational ends and goals.

Along with specifying the particular quality of reflection that we have sought to develop with our students, we have also stressed the importance of problematicizing the teaching context and of seeing relationships between everyday actions within the classroom and issues of schooling and society. One way in which we have pursued the development of this relational thinking is by deliberately focusing students' attention on particular kinds of issues connected to their everyday teaching activities that raise issues of equity and social justice (e.g., those associated with the allocation of teacher time among different pupils, the grouping of pupils).

Finally, we have also stressed the view that reflection is not merely an intellectual activity but is one moment in a larger process of strategic action. Reflection informs and is informed by action. As we continued to develop our notion of reflective teaching, we began to move beyond the issue of teacher thinking and became clearer about the kinds of teaching and classrooms that were and were not compatible with our stance on reflective teaching. You cannot develop a position on reflective teaching, in my view, and remain neutral about pedagogy, curriculum, and classroom organization and management. This is not to say that one should prescribe particular kinds of teaching for teachers to engage in or particular beliefs for teachers to adopt. This would be indoctrination and not teacher education. I do believe though that the range of acceptable action needs to be narrowed somewhat with a conception of reflective teaching or we are in the position of having to accept anything that a teacher does as long as she reflects about it. I am not willing to do this. In an earlier paper, I argued that the practice of assertive discipline is an example of a classroom activity that is incompatible with the conception of reflective teaching shared by myself and my colleagues because it violates an ethic of care and the democratic principle of non-repression that are central to our perspective (see Zeichner, 1988).

Most recently, I have begun to more clearly identify my work within the social reconstructionist tradition of practice in teacher education. This historically based tradition of practice emerged early in this century out of deep discontent over social and economic realities in the nation, and sees both schooling and teacher education as crucial elements in the movement toward a more just and humane society.[3] In our new book Teacher Education and the Social Conditions of Schooling, Dan Liston and I (Liston & Zeichner, 1991) elaborate a view of reflective teaching as a process of moral deliberation, where prospective teachers confront the difficult questions about what counts as good reasons for educational actions by reflecting about their educational actions and about the institutional, social, and political contexts in which these actions are carried out (what we refer to as the social conditions of schooling). This moral deliberation is encouraged both in campus courses and in clinical experiences and requires students to confront issues taking into account a variety of perspectives.

Our concern is to help student teachers develop the capability to articulate reasons for good educational actions by situating their beliefs and actions in relation to alternative educational traditions. For some this goal may violate a premise that credible rationales should appeal to universal claims and not be bound by context or tradition. We do not think that we can appeal in all cases to universal criteria that transcend particular educational traditions. The aim of articulation in our proposal recognizes these distinct values. It encourages future teachers to recognize the distinctions and to come to terms with their own beliefs and practices within the context of these distinct traditions.[4]

The question still remains however, about how we resolve differences about aims, procedures, and practices among different educational traditions. In seeking to resolve this issue for ourselves, we have drawn upon Amy Gutmann's work (Gutmann, 1987) in arguing that a commitment to a democratic way of life limits what are acceptable aims. Gutmann proposes two restraints on the process of deliberation about educational practice: the principle of nonrepression, and the principle of nondiscrimination. Following Gutmann, we argue that irrespective of the tradition or context in which an individual articulates his or her aims, it must be the case that the aims and their practical consequences be neither repressive or discriminatory. If they are, the practice needs to be opposed. As I stated earlier, our proposal for the encouragement of reflective teaching is most closely associated with the social reconstructionist tradition of reform in teacher education. In closing, I want to summarize what I see as the key elements of a social reconstructionist approach to reflective teaching.

Key Elements of a Social Reconstructionist Conception of Reflective Teaching

First, in a social reconstructionist conception of reflective teaching, the teacher's attention is focused both inwardly at their own practice (and the collective practices of a group of colleagues) and outwardly at the social conditions in which these practices are situated. How teachers' actions maintain and/or disrupt the status quo in schooling and society is of central concern. The reflection here is aimed in part, at the elimination of the social conditions that distort the self-understandings of teachers and undermine the educative potential and moral basis of teaching.

A second characteristic of a social reconstructionist conception of reflective teaching is its democratic and emancipatory impulse and the focus of the teacher's deliberations upon substantive issues that raise instances of inequality and injustice within schooling and society for close scrutiny. Recognizing the fundamentally political character of all schooling, the teacher's reflections center upon such issues as the gendered nature of schooling and of the teacher's work, and the relationships between race and social class on the one hand and access to school knowledge and school achievement on the other. These and similar issues are addressed in concrete form as they arise within the immediate context of the teacher's work.

For example, an issue that is confronted fairly frequently by student teachers at the University of Wisconsin-Madison is the disproportionate assignment of pupils of color to the lower tracks of school programs and to such remedial categories as learning disabled. In the Madison area, pupils of color also have higher than average school suspension rates and lower than average graduation rates (Ptak, 1988). All of this is fairly common across the U. S. In a social reconstructionist conception of reflection teaching, these so called facts about the context of the teacher's work, which highlight racial and class differences in school outcomes, would be made problematic and examined as part of the teacher's deliberations about teaching. These reflections would stimulate an exploration of alternative possibilities through which the painful effects of these practices could be lessened. The more usual scenario is for these and similar issues to serve as part of the taken-for-granted background during teachers' deliberations.

The third and final characteristic of a social reconstructionist conception of reflective teaching is its commitment to reflection as a social practice. Here there is an attempt to create communities of learning where teachers support and sustain each others' growth. This commitment to collaborative modes of learning indicates a dual commitment by teacher educators to an ethic where justice and equity on the one hand, and care and compassion on the other are valued. This commitment is also thought to be of strategic value in the transformation of unjust and inhumane institutional structures. It is felt that the empowerment of individual teachers as individuals is an inadequate strategy for creating conditions for institutional and social change. Teachers need to see their individual situations as linked with those of their colleagues.

Conclusion

Whether or not you are in agreement with a social reconstructionist perspective on reflective teaching and with my educational and political commitments, I hope that you will at least accept my general argument that we need to begin asking others as well as ourselves more questions about the nature and purpose of teacher reflection as a goal in particular teacher education programs. We need to move beyond the current confusion in the field where reflective teaching by itself is seen as a distinct programmatic emphasis.

Endnotes

1. See Grimett et. al. (1990); Valli (1990 a,b), and Tom (1985).
2. Van Mannen (1977) presents three levels of reflection. The hierarchical implications of the notion of levels conveys the mistaken impression of a developmental framework where technical and practical reflection are eventually transcended and critical reflection prevails. This devalues technical skill and the reality of teachers and should therefore be rejected.
3. In more openly affiliating my own work with the social reconstructionist tradition of practice in teacher education, I am not suggesting that this tradition is without problems. For example, until recently, very little of the work within this tradition gave any attention to issues of gender and race in teacher education. Although I see my work as social reconstructionist because of its focus on the social conditions of schooling and because of my desire to contribute toward social transformation, I do not want to contribute to a reification of the label or to romanticising about the past.
4. In our book we identify (drawing on Dan's work in a philosophy of education class at Washington University) three traditions that represent ideal types rather than the historically-based traditions of practice in which we situate our proposals. These ideal types are a conservative tradition, a progressive tradition, and a radical tradition. While each of these traditions is fairly diverse (e.g., the differences within and among various feminist and neo-marxist proposals within the radical tradition), they also each represent a common commitment to a core set of beliefs.

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Developing a Knowledge Base for Teacher Education

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The faculty at Concordia College began to develop its current knowledge base in the fall of 1986. As the faculty in the education department at Concordia College began to think about the process we should use to develop a revised and better articulated knowledge base for our teacher education programs, we first had to think about what being a liberal arts college meant to us, why historically the preparation of teachers had been important to Concordia, what strengths we had within the college faculty and within the education department faculty, what resources we had available to us, and what were the strengths and weaknesses were in our current programs.

In the fall of 1986, the dialog about a knowledge base for teacher education was in its infancy. The term *knowledge base* was used in the new standards for accreditation by the National Council for Accreditation of Teacher Education. Within those standards, the term knowledge base was not explicitly defined but its definition was implied throughout the first five standards. A knowledge base for teacher education was to be based on research findings and was to be integrated throughout the teacher education program to provide coherence between the stated program goals and objectives and program components. We inferred from the NCATE standards that a teacher education program should be well conceptualized around a central philosophy of what a teacher is and does. Further we inferred that all teacher education faculty, including the participating classroom teachers from the K-12 schools, should understand and support the central philosophy of the program and should know the educational theories and research that undergird the teacher education program. Finally, we inferred that the knowledge base as we conceptualized and articulated it would not only influence the content of our courses but would influence the methodology we use to teach those courses and the processes we use to assess students throughout the teacher education program.

Warren Bennis, in his series of books on academic leadership, discusses the conditions most optimum for change in academia (Bennis, 1989). We began, in 1986, with as close to ideal circumstances as possible to begin to restructure our teacher education programs: we had two new faculty in our professional secondary education program and had only one faculty who had been in the secondary program longer than a decade; we had three faculty who had been in the elementary program less than five years and again only one who had been there for longer than a decade; the number of students in both programs was growing and we anticipated adding new faculty to each program; the NCATE Redesign was well underway and we were planning for the BOE review in 1990; and the Minnesota Board of Teaching had begun a process to reconceptualize teacher education programs and processes for licensing teachers in Minnesota. Therefore, we were in the midst of many contexts indicating the need for change in teacher education programs and we were a faculty who had enough maturity and longevity to ensure that our teacher education program was being designed within the institutional context and we also had new enthusiastic faculty who recently completed doctoral programs and had few ties to the old way of doing things. I thought that if we were ever going to restructure our programs, now was the time to do it!

We began with the secondary education program and it is the changes in that program that I would like to address in this paper. It seemed important to start from where we were. Therefore, we began by having each of the secondary eduction faculty present his or her course for

discussion. We discussed the content of each course, resources (texts, media, theorists, etc.) used in each course, goals, assignments, methods of instruction and evaluation of student achievement. Faculty were encouraged to assess what was most important to the students and to the instructor about each course.

Then we reviewed data we had from a survey of employers of first year graduates, from a survey of the graduates themselves, and from informal comments faculty had collected from students and classroom teachers who work with our students. We also reviewed previous NCATE and Minnesota Board of Teaching evaluations of our programs.

It was important to us that our teacher education programs represented the broader philosophy and commitments of the college. In reviewing college documents, we particularly focused on a document called *An Agenda for Concordia's Academic Life*, which was published in 1984. *An Agenda* set forth Concordia's separate, yet connected, goals for student academic life and expectations for the faculty. It described in elegant prose the purpose of the Core Curriculum for all students and challenged faculty in the academic disciplines to incorporate "across the curriculum" goals (such as computer literacy, inclusive education and writing) within each major program. *An Agenda* described both cognitive knowledge needed by an educated college graduate and encouraged faculty to adopt a *scholar-teacher* role in which they would not only know the content of their discipline but also model the processes of inquiry characteristic of each discipline. As we later wrote our philosophy statements and dispositions for the elementary and secondary programs, *An Agenda* became the foundation on which the teacher education programs grew.

We also felt it was important to examine the criticisms of education and teacher education and they were certainly easy to find in 1986-87. We spent several meetings (we met approximately one and a half hour every other week for two years) discussing recent reports on the failures of education (National Commission on Excellence in Education, 1983; Task Force on Teacher Education for Minnesota's Future, 1986). We shared information that each of us had gleaned from state, regional and national professional meetings; and we reviewed written texts, handbooks of research (Wittrock, 1986; Reynolds, 1989; Smith, 1983), and research findings about the content and process of teacher education (Minnesota Department of Education, 1989; American Association of Colleges for Teacher Education, 1989; Stallings, 1983).

Once we felt secure that we had adequately assessed our old program and had surveyed sufficient recent literature on teacher education, we obtained faculty development money from our institution to attend conferences presented by AACTE on the knowledge base for teacher education and individual faculty secured faculty development money to investigate the concerns of first year graduates and the possibilities of an induction program for first year teachers.

It was finally time to put some thoughts to paper. By this time both James Raths (University of Vermont) and Roger Pankratz and Gary Galluzzo (Western Kentucky University) had given several workshops for AACTE on processes that institutions could use to develop a knowledge base. From their presentations, we believed it was important for us to think about the big picture of our goals and philosophy of the overall program before we structured specific responsibilities of individual courses. Professors are much more willing to talk about change if it doesn't affect what we do on a day-to-day basis. It was very important to gain faculty commitment to the goals of a total secondary education program. Then peer pressure could be used in a positive manner to assist faculty in developing new courses and changing existing courses that would support the overall goals.

As one might expect, change comes with less trepidation to some faculty than others. Therefore, it was important that we use the strengths of each faculty as we went through the

process, so that each one would feel ownership in the process. One of our faculty had considerable writing experience, so we assigned her the task of writing the first draft of the philosophy statement. One faculty had experience with larger institutions where written policies, particularly relating to the clinical experiences, were very important. Another faculty was more analytic and was more useful to the group as he began to identify specific goals/objectives for the program. Another was the historian for the group and reminded us of past pitfalls and efforts that had resulted in good collaboration with colleagues in the college and in the public schools. And finally, a faculty who joined us when we were well into the process contributed research from her recent graduate school experience.

When the first draft of the philosophy statement was completed, I was more disappointed than pleased. The philosophy statement was less a statement describing the characteristics of the teacher we were hoping to prepare than it was a statement of the beliefs of the secondary professional education faculty about the process of educating a teacher. Another disappointment was the fact that the only citation was a writer in one of the disciplines, not a commonly known researcher in teacher education. Furthermore, the thoughts as written down looked more like the individualistic approach to internalizing formal education of the 1960's and 70's than it reflected the more recent research of the 1980's. I was very frustrated with where our year-long efforts had led us.

As so often happens, the philosophy statement turned out to be much more useful to us than I had originally thought it would. Each of the secondary professional education faculty rewrote the original draft and in its final revision it is a very remarkable statement which served us well throughout the design of our program. It still emphasizes the beliefs of the faculty about teacher education. These commonly held beliefs enabled us to focus our discussions on the purposes and processes for clinical and field based experiences more quickly and with more agreement than could be expected. It also facilitated the discussions we had about our own pedagogy which could have been very divisive had we not had written our philosophy before we discussed the delivery of instruction. Through the process of writing the philosophy statement it became clear that we were agreed to developing our teacher education program around the concept of a *reflective teacher*. The reflective teacher is one who makes daily decisions based on active, consistent and careful consideration of the underlying knowledge and the consequences to which these decisions may lead (Zeichner and Liston, 1987). A reflective teacher has the necessary framework of pedagogical theory, problem solving skills and clinical experiences necessary for self-directed improvement and future, full and effective participation in the teaching progression (Billups and Rauth, 1987).

While writing the second draft of the philosophy statement, we began to identify what we called dispositions, statements that characterize the actions of first year teachers based on behaviors, knowledge and attitudes. We wanted to have a few broad dispositions which would be known to all faculty (and hopefully students) and upon which all faculty could build their courses. We saw the philosophy statement and the dispositions as the vehicle through which we would achieve coherence within our secondary professional education program.

Our faculty had been very suspicious of the term *knowledge base*. To some, it meant that there was a secret curriculum waiting to be imposed on them. To others, it seemed to be a term that negated all the good things they had been teaching and doing in the past. It became obvious, that if we were going to have a high quality secondary education program, we would have to find some way to build faculty confidence in their ability to move into the 1990's with a curriculum that was based on recent research but also retained the best of past efforts.

In about 1977, the secondary education faculty, in collaboration with the faculty in other academic departments who teach special method courses for us, wrote a very lengthy set of discrete competencies. Each competency was to be addressed and developed in specifically identified courses. The 1977 list of competencies became the link between the new research-based curriculum and the older, more familiar competencies for our program.

As we used the 1977 list of competencies to begin writing the disposition statements for our new program, the faculty's confidence grew that they would be making decisions that would affect the academic program and that their work would not be eventually replaced with a curriculum mandated from an outside source. The 1977 list of competencies also gave credence to what had been the good parts of our old program. The six disposition statements that form the parameters of our teacher education program are the following:

I. Competent beginning teachers use their knowledge of education as an academic discipline which has philosophical, historical, sociological and psychological foundations.

II. Competent beginning teachers value and understand the learner by developing a working knowledge of the following: a. understand the contributions and life styles of various cultures; b. respect and understand human diversity and personal rights; and c. know and recognize student health concerns.

III. Competent beginning teachers understand the structure of knowledge and the formulation of new knowledge.

IV. Competent beginning teachers have developed and use a repertoire of teaching skills to use in the classroom: a. planning; b. student-teacher relationships; c. instructional strategies; d. diagnostic, remedial and enrichment experiences; e. assessment, evaluation and reporting; f. classroom management; and g. technology and media.

V. Competent beginning teachers understand the total school program and can cooperate in the following: a. personal and professional interaction with the school staff; b. extra- and co-curricular activities; and c. school-community relations.

VI. Competent beginning teachers are practicing, emerging professionals who a. understand the importance of continuing study and self-evaluation for professional growth; b. accept responsibility for a high standard of ethical/professional conduct; and c. understand current political and educational issues affecting teachers.

As we developed the six dispositions, we also made changes in the original philosophy statement. We found that each part of the process for change affected others and that we would often return to parts of the process we thought we had finished.

Our next step was to write objectives that would help us to develop the stated dispositions in our students. We also began to identify researchers, theorists and resources that could and should be associated with each of the objectives.

The process of selecting the research and theories to which we would introduce our students was an important step in advancing the commitment of our faculty to use recent research in teacher education. After my initial disappointment with the philosophy statement, I approached this stage with considerable concern. However, this time, I was quite pleasantly surprised. Although some were more committed to the process, all of the faculty were engaged on a review of the recent research in education. The list of researchers from whom we began to build our

curriculum is too long to cite. However, we included both current and "classical" researchers and theorists from qualitative and quantitative perspectives. Much of the newer process-product research in teaching was included as well as theorists on cognition. Overall, I was delighted in the advance toward a research-based curriculum.

About this time, I became convinced that designing a new program is developmental. We would advance but not reach perfection. I knew that the redesigning of our programs would take a sustained effort, not only while we were implementing the new program but also after the new program was in place.

Now it was time to think about translating our developing knowledge base into college courses and experiences. This was the point at which I knew we would face the greatest obstacles. As faculty began to realize that they may be responsible to teach some content with which they were not familiar, I feared that they would lose their commitment to the overall goals of the program. Once again, we obtained faculty development money for one faculty member to attend a summer workshop, another to participate in a summer program related to her new responsibilities and a third took courses within her doctoral program that would compliment her new responsibilities.

In designing our courses, we felt it was important for the professional education component of teacher education to be integrated within the liberal arts curriculum and to be the focus of a significant amount of the student's academic program for at least three semesters. We also wanted to develop cohorts of students and faculty who would would together in each of the three semesters. Therefore, we designed the program in three clusters as described on the following page.

In each cluster, the students would work with at least two professors and each cluster included a field-based component. Having spent most of our attention on the theoretical aspects of the program, we now turned our attention to the clinical and field-based components. While it may have been more appropriate to incorporate the clinical dispositions within the professional education dispositions and objectives, we wrote a separate set of dispositions for the clinical and field-based experiences. We also cited the research and theories upon which the clinical dispositions were based. Then we wrote specific objectives for each of the three clusters to assure that the overall dispositions would be attained. Keeping the clinical experiences separate facilitated the later study of our evaluations of the students' clinical performance.

The philosophy statement, professional education dispositions and objectives, field-based experience dispositions and objectives, and liberal arts dispositions made a very nice package with which to begin our discussions with the Teacher Advisory Committee, which is our extended secondary education faculty--the special methods college faculty and the classroom teachers who work with our field-based students. At our first meeting, we found that they, too, seemed irritated with the term *knowledge base* and knew that they would have less commitment to a long term discussion of the philosophy and dispositions we had developed.

At our second TAC meeting that year, we shared three brief "readings" about reflective teaching (Schon, 1983; Zeichner, 1987; Liston and Zeichner, 1987) that we felt capsulized our beliefs on reflective teaching. We asked that each special methods faculty assess their special methods course in light of the dispositions, objectives and cited research and theories we had presented. They were to begin to plan how their own special methods courses could build upon the general courses for all secondary education students. They were also asked to identify research and theories within their individual disciplines that they would develop in their special methods courses. Since the cluster two field-based experience was also under the direction of the special methods faculty, they were asked to consider the clinical and field-based dispositions in designing

their field-based experiences. Following this meeting, I, as chair of the education department, met individually with special methods faculty as they revised their special methods courses.

Concordia College Secondary/K-12 Teacher Education Program

Cluster I

Course	Title	Credit
Ed 219	Reflective Teaching: A Foundation	2 sem hrs
Ed 220	Ecology of the Educational Setting	2 sem hrs
Psy 112	Introductory Psychology	4 sem hrs

Ed 219 and 220 are taken concurrently. A 20-hour field-based experience accompanies these two courses. Students are encouraged to take Psy 112 the same semester that they take Ed 219 and 220.

Cluster II

Course	Title	Credit
Ed 349	Knowledge, Literacy and Inquiry	2 sem hrs
Ed 350	The Art and Science of Teaching	2 sem hrs
Special Methods Course(s)		2-4 sem hrs
Ed 399	Orientation to Student Teaching	No credit

Ed 349 and 350 are taught concurrently. Students are encouraged to take at least one of the special methods courses during the semester in which they take Ed 349 and 350. A field-based experience of at least 20 hours accompanies the special methods course.

Ed 399 is a course in which the administrative concerns for student teaching are addressed. The director of secondary clinical experiences meets four times with the prospective student teachers, discusses policies for placing students in schools, introduces "A Resource for the Student Teaching Programs" and identifies the student teaching placements after the students complete the necessary paperwork.

Cluster III

Course	Title	Credit
Ed 4xx	Student Teaching	10 sem hrs
Ed 439	Human Relations and Drug Education	2 sem hrs
Ed 469	Professional Issues	2 sem hrs

Students complete their student teaching assignment during the first ten weeks of the semester. For the remaining five-to-six weeks of the semester, secondary/K-12 students complete Ed 439 and 469. The course number for "Student Teaching" in the secondary/K-12 programs differs for administrative purposes, allowing identification of licensure levels and content areas. All secondary/K-12 student teachers adhere to equivalent policies and procedures.

Later in the year, the special methods faculty became more comfortable with the term *knowledge base* and both the special methods faculty and the classroom teachers were more comfortable in their own ability to describe a reflective teacher. We reviewed some of our field-based experience evaluation forms to assess compatibility with our new model and to assure that they contained appropriate criteria for evaluation of students' performance. Several revisions were made.

The discussions with the TAC and within the education department turned to the methodology that we, as college faculty, would use in our courses to model the methodology that we wanted our students to learn. We believed that we should be more explicit with our students in identifying the methodology that we were using. We began to classify our methodology using the categories of Joyce and Weil (1986). Then we developed a syllabus format in which faculty identified the objectives of their course and cited the major research or theories that they planned to use. We also identified our teaching methodology and processes of student evaluation. Through identifying our methodology on the syllabi we were encouraging more discussions with our students about our purposes for using specific methods for each class. Once again, I met with several of the special methods faculty individually as they prepared their syllabi for their special methods courses.

Once we had an agreement among all the major players, we presented our new secondary professional education program the the Education Department, Curriculum Committee and Faculty Senate for official approval. Following the on-campus approval process, we sent the new program to the Minnesota Board of Teaching. We attained approval at all levels in 1988-89 and began the new program in 1989-90 academic year.

During the 1988-89 academic year, the design was complete but we found that the newly designed program necessitated changes in our admission and retention process and we also identified some new resources that we needed to support our program. We held an all-campus faculty workshop in the summer of 1989 to familiarize the college faculty with our new model and also share some of the research on methodology that we would be introducing to students. We hoped that they, too, would adopt some of the methodology that we discussed at the workshop since a part of our philosophy is that all college faculty model methods of instruction.

During 1988-89, we wrote our NCATE Institutional Report proudly documenting the new secondary education program. Responding to the standards was surprisingly easy. It was amazing to us that our design of our program affected our responses to so many of the standards (Gideonse, 1988), obviously those in the Knowledge Base Category, but also Standard II A, Clinical and Field-Based Experiences; Standard II B, Relationship with Graduates; Standard II C, Relationship with the Schools; Standard III A, Admission of Students; Standard III B, Monitoring Students Progress;Standard III D, Exit from the Programs; Standard IV C, Faculty Development; and Standard V B, Resources.

In February, 1990, and NCATE Board of Examiners visited our campus and in June Concordia College was officially granted NCATE accreditation. All of the faculty effort had been recognized and now the satisfaction of being able to deliver a quality program to future teachers stands before us.

Resources

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Reflection in Teacher Preparation: A Qualitative Perspective

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In 1986, Concordia College's education department began a process aimed at re-designing our elementary and secondary teacher education program. Our intent was to construct and refine a curriculum that all faculty could both support and implement as we worked to prepare teachers. The process which we agreed on was an adaptation of one described by Barnes (1989) and began with some very practical issues, starting with (1) a description of the kind of teacher we envisioned leaving our institution to begin a career in education; (2) the dispositions such a teacher should possess; (3) the research supporting these dispositions; and (4) the courses and objectives that could best develop these dispositions.

Over a three year period, the faculty in the education department wrote philosophy statements for each of the two basic teacher education programs--elementary education and secondary/K-12 education. Both the elementary and secondary/K-12 programs adopted a model most closely identified as "reflective teaching." The reflective teacher is one who makes daily decisions based on active, consistent, and careful consideration of the underlying knowledge and the consequences to which these decisions may lead (Zeichner & Liston, 1987). A reflective teacher has the necessary framework of pedagogical theory, problem solving skills, and clinical experiences necessary for self-directed improvement and future, full and effective participation in the teaching profession (Billups and Rauth, 1987).

We were able to create a document which accurately described the sort of teacher we, as a department, envisioned leaving Concordia; however, how this is incorporated into each of the courses in our program does vary, as I believe it should. Each of us, as individual faculty members, bring unique backgrounds, strengths and priorities to our teaching. Though the driving vision is the same for all of us, each of us have individual approaches to our teacher preparation activities.

This paper will describe my approach as the instructor of one of two required introductory classes in our program that all secondary and K-12 education majors must complete. The course, titled "Ecology of the Educational Setting," attempts to assist students to understand the complex interactions taking place in classrooms and how research on effective schooling and effective teaching can enlighten practice. In addition, the class attempts to introduce students to technology (primarily computers) as a tool for personal productivity and as an aide for teaching content.

Because we believe that students should be familiar with the research on effective schooling and effective teaching--the result of a carefully articulated knowledge base--literature reviews from several research paradigms are presented. However, I greatly appreciate Cazden and Mehan's (1989) observation that understanding the research on effective teaching can be likened to comprehending the dictionary definition of a word, that "in any real situation the context will determine the meaning of events to the participants: the meaning of tasks set by teachers to the students, and the meaning of student responses to the teacher" (p. 48).

In order to more fully appreciate how context impacts any given situation, I draw heavily from the work of several prominent qualitative researchers, including Lightfoot (1981; 1983),

Jackson (1985; 1981), Perrone (1985), and Eisner (1985). These, along with a recent perspective on responsive teaching by Bowers and Flinders (1990) help our students to understand that teaching is far from a mere prescription, but is an activity which calls for reflective decisions, ones which consider context and culture.

Several very specific aspects of this course contribute to developing reflection both on and in teaching. I will briefly describe and provide examples of specific student's responses to several of these aspects. These activities include: (1) a practicum in an elementary or secondary school classroom; (2) preparation of a portrait in which each student describes his/her clinical experience; (3) experiencing various strategies for teaching; (4) reflecting on and processing these strategies as students consider them for possible future classroom use.

Practicum

All students in the introductory class are scheduled for a brief (20 hours) practicum in a local elementary or secondary school. Because I also serve as the director of secondary clinicals, I make the placements for these clinical experiences. We view this initial experience as (1) an occasion for pre-service teachers to first experience a classroom in a role other than that of student; (2) an opportunity to begin to develop skills of observation, note-taking, and interviewing; (3) a means to more closely interact with students who are having and have had a less successful experience in school than they; (4) a time to begin developing the idea of "teacher as researcher" (Duckworth, 1988); and (5) a chance to make connections between theory and practice.

We emphasize that each beginning teacher is responsible for teaching all learners, with some of our teacher education students realizing, for the first time, that not all kids have had the same sort of experiences in schools as they did. Some are surprised to learn that many kids feel alienated, bored and angry with their school. For this reason, I try to schedule as many of the clinical experiences in settings where opportunities exist for students to interact with children who are struggling in various ways with school. We work with some of our local programs who assist students designated as at-risk and with all of the local ESL programs. These have been wonderfully successful in opening the eyes of our students to another person's world in school and understanding the importance of being able to view school and the world through another perspective.

For practical reasons, it simply is not possible to place all students in settings like these and some students are in normal classrooms serving as tutors or aides, which occasionally means doing twenty hours of clerical work. Required of all students, however, is the creation of a portrait describing their clinical experience.

Classroom Portraiture

The principal text for this class is *Portraits of High Schools* (Perrone, 1985), which contains 13 portraits created as part of the research for Boyer's (1983) study of secondary schooling, High School. In addition the class explores several other ethnographic studies of high schools by Lightfoot (1981; 1983) and Jackson (1968; 1981). The Perrone book is not intended to be a collection of exemplary high schools, but rather the schools were selected to "represent, to as large a degree as possible, the larger universe of American high schools" (p. 1). A variety of schools are described, including portraits of urban schools, suburban schools, rural schools, an alternative school, vocational schools, and two portraits of selective academic high schools.

The term "portrait," employed in this context as terminology for descriptive research, was first used (to the best of my knowledge) by Lightfoot (1983). She writes that she advocated using

this term because it "...would allow us a measure of freedom from the traditions and constraints of disciplined research methods and because I hoped our work would be defined by aesthetic, as well as analytic, dimensions" (P. 13). Because individuals are so involved in this type of research, "it is this conscious expression of *personal* intellectual and value positions that one sees the difference between "pure" research and portraiture" (p.14). I thought that this type of research fit the needs of my class and students very well and chose to include it in the course.

The texts are used as descriptors of a wide variety of current classroom practices addressed by research, including such topics as ability grouping, teacher/student interactions, teacher expectations, school climate, classroom management practices, school leadership, testing, and a host of other issues. In many cases, the descriptions of urban schools represent the first exposure of any kind to the issues faced by high schools in urban areas. The descriptions in the Perrone text also serve as a pattern for students to follow as they create their own portraits of their clinical experiences. Because the students' time in their schools is so brief, they are asked to concentrate on a person, event, or classroom and are instructed to describe connections they are able to make with theory, ways in which they see learning taking place, and to portray other examples of coming to know. Students are also asked to write of practices they will adapt for use in their own future classrooms.

I find that the students grow tremendously from these experiences--the practicum and the portrait--and begin to understand the complex ecologies present in current secondary schools. The following brief excerpts represent several examples from portraits prepared by students. Please keep in mind that these are typically sophomores in their first clinical experience.

> For my second hour I was asked to work with a girl named "Tram." From the moment I set eyes on her, I could predict her personality--very timid, uneasy, almost fearful. This was evident in her glossy eyes and shy posture as I eased a chair up next to her desk. I introduced myself and she smiled but I could tell she was leery of me or the situation in general. She was working on worksheets relating to the book the teacher had been reading to them aloud. I was unfamiliar with the book, but the "knowledge" or "recall" questions were fairly simple to locate. That is, simple for me--the English speaking college student. For the eighteen year old Vietnamese girl, it took some serious perusing. And yet she was determined, a hard worker for certain. I tried to help her understand words she did not know. This was difficult; although she seemed to be more accepting of my presence, the communication gap was still a hindrance.
>
> This in mind, I thought it necessary to take some time out from the worksheets to just talk to Tram. I was able to communicate general ideas and work towards more specific ones. Aha! Is this telling me something? Languages, or more so, societies, seem to work in very similar general patterns and ideas. It's the more specific details that cause troubles. And when I say "specific," I realize this is actually still extremely broad. Yet, I think it is important to note this concept--that the underlying base in societies is very similar. We all identify with sleeping and eating and laughing and working. There are many common bases to work off of. Working off of generalities certainly aided in my talking successfully with Tram.
>
> I asked her several questions, and found my previous assumptions to be correct. She was very new to the United States and our language. In fact, she informed me that she had been here for about two weeks and had a total of six months of English instruction. I was in awe of her. The courage, the patience, the determination she must have in order to attempt to learn English. The concept of

her going to high school in the morning and taking normal classes there was astounding. Trying to grasp a new culture and language is overwhelming enough, but then taking on learning new subject matter too? Ouch.

All in all I was very pleased by the finish of second hour. Tram and I had found a friendly level of common ground to "fall back on" when other kinds of learning became exhausting. We had laughed and smiled while talking about school, our homes, ages, and , or course, boys. She was clearly much more comfortable and even, it seemed, a bit sad to see the time up. I felt I had gained her trust and had accelerated her desire to learn, while strengthening her self confidence. I felt satisfied with myself as I evaluated the day and what had been accomplished. It felt good. [from a senior high ESL class]

And from another student also working in an ESL class:

Tonight was really exciting -- exciting in that I made some connections that I hadn't seen before. I was at a table with a Laotian couple (both of whom I had worked with individually) and the mother of the lady. We were to read stories out of the reader. The teacher told me that the older lady didn't like to read, so I shouldn't force her. I thought, why shouldn't I force her, she's not going to learn just sitting there, but I didn't force her. Well, we began reading. First I had the man read by himself, then I had them read together. The roles of male/female were very obvious in that the man read the words first and much louder and the lady echoed his words with a much softer voice. Anyway, after we had been reading for awhile, the older lady began to complain in Laotian and make a disturbance. I thought she was being really rude to just start talking in the middle of the reading and I wanted to tell her to be quiet, but I didn't know how she'd react.

This is where I made one of my connections for the night -- how the disturbance in this little group can be likened to a similar experience in any classroom. The results of the disturbance were exactly the same. The agitator gained all the attention and got everyone else off the track. Well, she got what she wanted, the teacher looked up and asked her what she wanted. The lady started talking back in Laotian at which point the other two started to laugh and they started to converse in Laotian. This is where my second observation came in. When they started talking in their language, I felt helpless and stupid because I didn't know what was going on or how to help. This is how they feel a lot of the time I supposed. Also, I would think it would be how any kid who didn't understand what was going on would feel like. I know I'm not developing this idea enough here, but I am thinking about it. I guess I can better understand how a person would feel after being in his shoes, so now I know I should put myself in other people's shoes more often so I know more about where they are coming from. [from a senior high ESL class]

Below is a last brief example form a local high school and its program designed to assist students designated as at-risk.

In first hour I overheard the teacher talking with the only female student in the class about some personal problems. The teacher had informed me earlier that all the students in this room were there for different reasons. One student was (is) abused by his parents. Another student was having problems at home also. Some

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students are requested to be put in there by certain teachers because of poor grades or discipline problems. Some students even put themselves in here.

> This particular girl has been raped by her grandfather. I heard them talking (they were being very open around me) about how she was doing on her homework. She started saying that she really didn't have any time to do homework at home because of her home situation. Then she started saying that she has been feeling kind of down the last couple of days and she finally said that she has no self esteem right now. The teacher tried to help her out the best she could. After class, the teacher came up to me and said that there are always going to be kids with problems that we could never even dream of. She then asked me rhetorically, "What do you say to a kid when she says she has no self-esteem?" It made me realize that what you see on the outside is not always what's on the inside. [from a program for at-risk students]

My sense is that most students gain a great deal from both the clinical experience and from creating their portrait. They learn the importance of careful and accurate field notes and of careful observation of human behavior. Students are also able to realize that all classroom decisions must be made only after careful consideration of the context in which they occur. I fully understand the limitations of a twenty hour experience, but do believe that even in this brief practicum, students begin to understand their role as a developing "teacher as researcher."

A "Models" Approach to the Classroom

"The beginning teacher, together with more experienced colleagues, is responsible for teaching all learners" (Florio-Ruane, 1989, p.170). This seemingly obvious statement is a surprise to many of my students. Not so much in the sense that they must teach all learners, but more from the perspective that many of their future students will learn differently than they do. McKeachie writes that each of us tend to teach not as we were taught in the past, but as we learn (1980). Therefore, I see another of my responsibilities as that of not only exposing our teacher eduction students to a variety of teaching strategies and styles, but also helping them to understand that they must use variety in order to assist all students to learn, not just those who learn as they do. In the course, I use a number of specific strategies of teaching, some drawn from Joyce and Weil (1986), others from the growing body of research on feminist pedagogy.

The key for me is not simple exposure to the strategies, but also to process briefly reactions to the models at the end of each class in which they were introduced. On a very short questionnaire, I ask students to (1) indicate their level of comfort with the day's model, (2) indicate the likelihood of them using it in the future, and (3) describe ways that they might specifically incorporate this strategy into their future teaching. My sense is that reflecting on the strategies forces them to think of the process involved in teaching, that teaching methodology is at least as important as the content, a thought that sometimes is foreign to secondary education majors.

In addition, it helps students to recognize some of the reasons for their differing responses to the strategies. When possible, we try to look at the difference according to gender, discipline, and learning style. Some examples of reactions to the models can serve to emphasize the learning taking place through the processing. The following are comments that students have written in class which address the use of various strategies. (Though perhaps not overly profound, I believe that they represent a great step for many students as they begin to reflect on process in teaching.)

Synectics

I loved today's teaching model because it really encourages creativity within each student. There are no "right" answers--each and every kid is right no matter what he/she may say. Teaching math doesn't really fit in with synectics, however, because math is an exact science. 2+2 always equals 4. There is only one right answer, not many. However, synectics can be used so each kid better understands. For example, in geometry, kids can give descriptions of figures by relating the figure to something they better understand. Creativity can be figured into math and should be (in my opinion). There is more than one way to learn. [math major]

I enjoyed this model because it did encourage creative and reflective thought and analysis--it shed new light on what might have been a dead subject. It got us all thinking. [English major]

This strategy can only work if the group is a kind or accepting group that is open to people's suggestions without comment, letting people express themselves without interference from opinionated people. Only in such an unrestricted setting can the creativity be exposed and can this technique work well. [foreign language major]

Concept Attainment

This model was effective because, yes--it made us think, figure it out instead of just being slapped with ideas. We understand them better because we created them ourselves. [English major]

Group Investigation

On worksheets, grammar exercises, or responding to readings, it's more fun to work in group and more interesting. [foreign language major]

There are many types of mathematical problems that could be discussed and analyzed in groups. They could be asked to design a budget and work together to design it and then use their math skills at the same time. [math major]

Jurisprudential Inquiry

[This model would work well with] a class of biomedical ethics. [It could] take my discipline and broaden it. [It helps] by exposing a student to what your discipline does and what they are being trained to do and do personal reflecting on scientific values. [science major]

In literature and writing it is necessary to explore positions on issues--take and stand and support what they feel. It is important to prod deep into the thought and reactions--makes them (students, readers, writers) think. [English major]

Rotating Chair

When a discussion question is asked, instead of the teacher (me) leading it in my direction, I would leave it up to the students to let them shape it. It would make them more involved in their own learning. [English major]

> This strategy seemed undirected--it helps get the students to talk and that's good--but the discussion appeared to go in circles, not necessarily touching on the desired topics. [biology major]
>
> I believe that this form of discussion encourages the students to open up more because the students on the ones "in control." It is, eventually a "neat" and good way to discuss as we did. [English major]
>
> I think it would work well to take the focus off the teacher and give the students more control of the classroom. [German major]

Students are, of course, free to express their dislike and lack of connection and frequently do. A not uncommon comment goes something like this, expressed by a science major, "I don't really think I like using synectics very much and I probably won't use it."

In addition to helping students reflect on process, discussion of the models allows me to use the class itself to help the student better understand the implications of certain research. As an example, one of the models used in class is jurisprudential inquiry, a strategy which has the potential to be more confrontational than some of the other models. The women in my class tend to describe more discomfort with this model than the men generally do. In fact, the men often report that they enjoy this confrontation. By relating this to recent literature (Gilligan, 1982; Belenky, et al. 1986; Kramarae & Treichler, 1990) which describes the differences in how men and women perceive various classroom experiences, the class is able to both understand their reactions and to begin to consider such differences for their own future use.

Conclusion

It is important to me that students are able to make their own meaning from the sources and information encountered in their teacher education program. By integrating our identified knowledge base with clinical experiences, action research, and classroom portraiture, I feel that students comprehend the importance of drawing on their knowledge of the research, while relating it to their own understanding of the context and culture found in each classroom.

I have briefly described a few of the practices, which led to the development of a reflective teacher, that I have incorporated into my introductory class at Concordia College. While no single practice may be seen as particularly innovative, taken together I am satisfied that they not only provide a good beginning into preparing for the realities of teaching and learning in public schools, but also provide a vehicle for questioning the value of certain aspects of current practice. Though this is only a small piece of the puzzle, I feel that it begins a process, the eventual goal of which is to develop a reflective teacher.

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Reflection In Teacher Preparation--
A Case Study In Program Design

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Why should one reflect upon teaching? Why should this reflection upon teaching be an explicit part of a teacher preparation program? While discussion about "reflective teaching" is very much in vogue right now, the ways in which one develops professionals who are reflective in their practice continues to be the focus of investigation for the Education Division faculty and teacher education students at Maryville College-Saint Louis. The Division has spent the last 6 years attempting the define and operationalize what it means to have a teacher preparation program that fosters the development of a reflective practitioner. At this time, one can begin to see the byproducts of reflection on the part of the teacher education faculty, liberal arts faculty, and our students. Reflection-on-action has begun to manifest itself in programmatic changes, personal changes, and reflection-in-action in the teacher education program.

Rationale for the program model

Maryville College's adoption of a model that advocates reflective teaching came about throughout a process which will be outlined briefly. Choosing this model came only after the examination of several other metaphors of teaching and in the midst of much political and social analysis of the state of the public schools and teacher education in the United States. The Division operated from a rationale advanced by Ornstein (1985) who noted that

> Teaching is a complex act, and no single factor can entirely explain or describe the qualities of a "good" or "effective" teacher. In fact, what works in some situations may not work in other school settings with different subjects, students, and goals. Because we are unable to define precisely what a good teacher is, we can define good teaching in any way we choose--so long as it makes sense. (p. 27)

The complexity mentioned above led us to consider metaphors and models that allowed consideration of both artistry and science in teaching. It seems that the unreflective teachers described by Grant and Zeichner (1984) as those who "uncritically accept the everyday reality in schools and concentrate their efforts on finding the most effective and efficient means to achieve ends as only one of many possible alternatives" (p.4) epitomized the kind of teacher the Division did NOT want to develop.

Current practice in schools indicates that the teacher prepared for American schools in the 1990's and beyond would be one who would face "situations of practice (that) are not problems to be solved but problematic situations characterized by uncertainty, disorder and indeterminacy" (Schon, 1983, pp.15-16). Dewey (1933), in his writings about reflection, indicates that

> the function of reflective thought is, therefore, to transform a situation in which there is experienced obscurity, doubt, conflict, disturbance of some sort, into a situation that is clear, coherent, settled, harmonious. (p. 100-101)

Grant and Zeichner (1984) espouse Dewey's notion of reflective action as

> behavior which involves active, persistent and careful consideration of any belief or practice in light of the grounds that support it and the further consequences to which it leads. . . Reflective teachers actively reflect upon their teaching and upon the educational, social and political context in which their teaching is embedded. (p. 4)

In the Division's efforts to articulate specifics about the type of teacher we wanted to develop to improve educational opportunities for all children, it became clear that the beginner would have to be one who was ready to meet the challenges of practice that would be, at least in part, situation specific, and would require reflection on the part of the teacher. Each teacher would need to make appropriate professional decisions based on reflection upon practice and the best of professional knowledge. Gideonse (1984) indicated that a program which focused upon a decision making image would "lead to a focus on intellectual capacity for the range of decisions, emotional strength to make them, a high autonomy index coupled with a deep sense of personal responsibility, and the performance capacity to carry out the decisions taken" (p. 8).

The deliberations about models for teacher education led the division to decide that, given the complexity of the teacher's role and the necessity for each teacher to make decisions that would define and organize the learning experiences for students, reflective decision making would be paramount in developing the teacher for today's schools. Reflection upon the complexities of the development of teachers typified the necessity for reflection that was present for every teacher.

Initial Stages--Maryville College's Reflecting to Plan

This paper will attempt to give a snapshot of the Maryville College Teacher Education program as it exists today in the minds of faculty members. It is hoped that the description of this program can be a case to demonstrate that the process of reflection on the part of teacher education faculty can result in a program that emphasizes the development of reflection in its students. Specifics of the actual program being taught at this time will be delineated. In addition, several issues with which we grappled during program development and implementation will be discussed.

As with many snapshots of things at any given moment vestiges of the past are apparent to those who have some understanding of the context of the pictures. As one describes the teacher education program at Maryville College today, it is useful if the description includes a brief explanation regarding what we have experienced in its design, that is, the sometimes exhilirating and sometimes painful, yet painstaking steps that we have taken to get where we are today.

Seven years ago, several things happened which caused my Division Chair to believe that we needed to fundamentally rethink our undergraduate program.

1. We were experiencing (not for the first time), juniors in the elementary education program who were complaining about an extremely stressful semester. These students were overwhelmed by the amount of work required and complained of redundancy in some coursework and uneven expectations among professors. Even the best students were pushed to the brink and questioned the experiences and coursework of the teacher education program.

2. The process of NCATE Redesign caused us to begin to think more explicitly about the knowledge base that drives our program. This occurred simultaneously with the addition of a substantial number of now faculty due to program growth.

3. Two new faculty members and one administrative staff member joined a faculty of 4 in 1984. Throughout the years of redesign, 4 other new faculty members joined the division due to program growth. This meant that many diverse views about teaching and teacher education necessitated a continual reexamination and articulation of our philosophy of teacher preparation.

4. At the same time, a new graduate delivery system meant that each faculty member was traveling to one or two off-campus sites as much as 70 miles from the campus. The graduate student practitioners from urban, suburban and rural districts made us reexamine and expand the division's perspectives of professional practice and teacher development.

5. Two of the elementary student teachers and one secondary student teacher experienced serious problems during the student teaching semester. While this may seem to be a small number, the seriousness of these students' lack of success was shared by the members of the division. There were gaps in the students' preparation that seemed to need to be addressed.

The preservice program in 1984 required 2 field experiences, one in the sophomore year and another during a full 16 week student teaching experience. In addition, the "program" was basically the Maryville College liberal arts requirements and the state of Missouri's basic requirements. Substantial coursework was specified in the humanities and social sciences, coupled with social science professional education coursework and integrated, extensive work in reading/language arts. Mathematics and science requirements were minimal.

The secondary education students completed a major in their academic area and moved in and out of the professional education coursework as their schedule allowed and the state mandated. Because Maryville College is a liberal arts college, this coursework did include more liberal arts than most state funded teacher education programs, but the division thought that this coursework was really not giving our students the necessary background and depth in liberal arts to prepare them to teach well.

During this same time period, another factor that precipitated our thinking about our program was our introduction to the Teacher Perceiver and Preservice Teacher Perceiver structured interviews. These interviews are designed to identify and provide the basis for the development of personal talent for teaching. The interview was developed by SRI/Gallup through the study of talented teachers. Qualitative and quantitative data analysis resulted in the identification of 13 personal themes that predict success in completion of the teacher education program and teaching. This interview seemed to provide a way for us to structure our thinking about and interaction with our students with regard to their reflection upon their own personal teaching style. Equally as important, it provided us with a way to reflect upon our own talents for teaching and the ways that they affected our supervision and advising of our students. Ongoing study of its effectiveness with our students is part of the actual program redesign described herein. During the redesign process, all students have been interviewed during the sophomore year and reflection upon strengths has helped the students and teacher education faculty members set the students' individual goals of reflection and professional growth in the program.

As previously mentioned, the addition of new faculty members throughout the redesign process assisted us in the overall program redesign. With the arrival of each new faculty member, division faculty were forced to specifically articulate the philosophy and tenets of Maryville's teacher education programs at the graduate and undergraduate level. Due to the retirement and departure of some faculty and the growth of the division, we were a new faculty with many points of view and philosophies regarding the preparation of teachers. We needed to find unity in our

diversity and to develop a Maryville philosophy emerged from diversity and multiple talents and perspectives of the faculty.

Beginning Redesign

In the Fall of 1985 with yet a third new faculty member, we first met to try to discuss how we would even approach the task of redesigning the program. There seemed to be some common understandings of our areas of concern, but we grappled with finding a way to organize and structure our efforts so that we also did not fix what was not broken or violate that in which we believed. Tom's work (1984) that explicated teaching as a moral craft and that of Gideonse (1984) comparing and contrasting different models of teaching helped us to identify some conceptions and models of teaching that became the framework for and informed our discussion. We were committed from the beginning to making this effort at redesign one that would not be constrained by any traditional sense of coursework. The redesigned program would examine the relationships between the student's liberal arts coursework, professional education coursework, and clinical experiences.

In the spring of 1986, we all agreed to spend our summer developing and organizing our thoughts by putting in writing for each other our conceptions of what we thought a first year teacher graduating from Maryville College should know and be able to do. We had spent a great deal of time discussing the fact that we were trying to grapple with what we believed a BEGINNING teacher should "look like." We were challenging each other to acknowledge and make explicit our assumptions about a beginner who had ahead of him/herself years and years of learning and professional development. In addition, it seemed that our discussion was leading us toward a model that was congruent, at least to some extent, with Gideonse's model of the teacher as a decision maker (1984). We were spending much time discussing the nature of decision making, how faculty and preservice teachers fostered independent and informed decision making, and the extent to which faculty provided experiences for this decision maker to develop rather than explicitly teaching "the making of decisions."

Although most division members did their assignments and presented our written thoughts in the fall, it was Dan Rocchio who seemed most "on target" as we shared and discussed our conceptions about the Maryville College beginning teacher. Dan developed the framework for the descriptions of our beginning teacher which became the basis for our redesigned program. He presented us with a conceptualization of 8 clusters of knowledge/skills/attitudes for our beginners and then spelled out the assumptions that we must acknowledge as a faculty if we were to accept his knowledge/skills/attitudes framework. In addition, he made explicit the implications for the design and delivery of the preservice teacher education program should we accept his "thoughts" about a first year teacher. With the addition of one component of the knowledge/skills/attitude framework proposed by Sheila Morse, Dan Rocchio's document became a guiding, overarching framework for our efforts. Future efforts at redesign were the outgrowth of our adoption of this document.

Reflection as a Part of Redesign

During the 1986-1987 school year, our Division Chair returned from AACTE and the Vice President for Academic Affairs returned from AAHE, both having heard a great deal of the work of Schon. The Education Division members read Schon's work (1987) and found that his notion of reflection-in-action and reflection-on-action further explicated the division's model of teacher preparation. After much reading and discussion, it seemed that Schon's notion of reflection was not only compatible, but necessary to describe the model that the division had adopted for beginning teachers. Throughout this year, faculty members were more and more explicit in their

efforts to develop teachers who were reflective decision makers. As a faculty, we began to embrace the concept of reflectivity as part of the teacher education process not just in theory, but in our practice. Syllabi and discussion about coursework within the division began to gradually specify experiences and opportunities for students to engage in reflection upon knowledge gained from coursework and their own practice in field experiences. More importantly, there was continuous discussion among faculty about what opportunities could be provided to unify and optimize the students' opportunities for holistic reflection upon the teacher preparation experience. The value of this reflection was considered to be part of the development of professionals who would be true to our model and leaders in the public schools.

Throughout the redesign process, other literature about the knowledge base for teacher education informed our conception of reflectivity (Bullough, 1989; Clift, Houston, & Pugach, 1990; Schon, 1987; Shulman, 1987; Smyth, 1989; Wildman & Niles, 1987; Zeichner, 1981; Zeichner & Liston, 1987). We reached some common understanding that our concept of the teacher as decision maker was describing a "reflective" decision maker.

It was necessary for us to state that we wanted to develop teachers who were reflective about their own teaching and continued to develop professionally as a result of this reflection. We had to also discuss what knowledge bases, field experiences, and in-class experiences would inform and enhance this reflection. In its final form for dissemination to our students (Finch, 1989), explication of the model informed students of the Division's intentions. Specifically, we state

> Faculty members are committed to preparing teachers who, in Schon's words, "reflect IN action" as well as "reflect ON action." Further, the faculty believes that teachers must be makers of their own meaning, not people who mindlessly teach children or young adults without consciously reflecting intellectually and ethically upon their own beliefs and practices.
>
> The reflective practitioner, as envisioned by the Maryville College Education Division faculty, considers questions ranging from "Why am I teaching?" and "How am I teaching?" to "Why have I chosen this particular piece of content or that particular model and what is its relationship to my broader goals and/or the students with whom I am working?"
>
> Reflective and analytical modes of thinking and acting are built into all Maryville programs. Faculty members model behaviors which they hope students, both teachers-to-be and teachers-in-practice, will themselves learn and use. (p. 3)

The Redesigned Program for Reflective Decision Makers

Throughout the following two years, we gradually developed a series of guiding questions, goals and corresponding experiences that we believed would help to foster the development of the teacher who would be a reflective decision maker. We worked together, sometimes haltingly, and sometimes with a veritable flood of common ideas trying to find their way on paper before we lost them.

Our own reflection upon the act of teaching as faculty members and teachers grew throughout this time. Immediate changes in the curriculum occurred that have been incorporated into our redesign as we sat together for extended meetings and informal gatherings almost every week. These discussions affected the design and delivery of our curriculum immediately because our discussions allowed each of us to have a better understanding of what we were trying to teach our students and how we were asking them to reflect. There was better coordination and planned,

built-in redundancy within our coursework. Syllabi began to reflect changes in content, pedagogy and assignments for our students. Wonderfully, the changes were geared toward optimizing time and experiences so that the element of reflection was explicit to our students, and appropriate to their own development as a teacher (Fuller & Case, 1969).

Another 3 years of deliberation has produced a program which is our best effort (at least for now) at providing the experiences that will help to develop a reflective beginner. These experiences are guided by the belief that the reflective teacher will continue to have the aptitudes and predispositions to seek out as much data, knowledge and experience as is necessary to make decisions as a professional educator. The program is informed differently for each and every student by meeting the student on a semester by semester basis to engage in reflection and personal goal setting based upon the themes of the Teacher Perceiver interview and the student's academic and field experiences during that semester.

Our own courses and experiences have been restructured and, in particular, courses which had interconnected ideas have been placed within the same semesters. The sequencing of our practicum experiences has become more explicit. In addition, we have added more extensive preparation in liberal arts and we have tried to help students find a sequencing of liberal arts and teacher education coursework that fosters integration of the experiences. For example, students take coursework in American Literature and American History simultaneously. Instructors coordinate syllabi and course requirements so that students see connections between the courses.

Our redesigned program is structured so that students are asked to engage in continuous reflection upon their own teaching, their professional education coursework, and the students in the public school classroom through a series of planned field experiences that begins in the freshman year and continues throughout all but one semester during the rest of the program.

Some of our concerns about the sequencing of coursework dissolved as we better understood that the developmental level of each of our students necessitates that each student interacts differently with whatever the coursework is as they progress throughout the program. We keep reminding ourselves that we are preparing beginners and that if we are true to our assumptions, we will not try to pour everything one ever needed to know about teaching into a 4 year program of study. Rather, we will instill in these prospective teachers the willingness, desire, and capability to refocus and re-reflect upon all aspects of teaching throughout their lifetime.

We have found that we are committing ourselves to a program which has more breadth and we have also realized that the depth of coverage in some of our coursework will, of necessity, be less. This is gradually becoming acceptable as the data from our field-based followup of our beginners demonstrates that the ability to retain and operationalize extensive information from methods courses is not as important to beginning teachers' success as their ability to reflect upon where and when to find the information they need as they teach on their own. In addition, we began to see that we will, through the guiding questions delineated in each semester of the teacher education program, help students come to grips with the relationship between their liberal arts and teacher education coursework. We have begun to examine ways in which we would have to compromise and give up certain areas of our own "turf" if we are going to prepare teachers with this program.

The knowledge base which informs our preservice program can be best described by using four overarching conceptual themes that run throughout the entire program. These are:

1. The developmental (personal, professional, and child), strand which focuses upon both the development of the teacher-to-be as well as upon understanding of and acting upon the developmental processes of those to be taught;

2. The school as a social system strand enables the teacher or teacher-to-be to understand and productively manipulate the setting in which he/she teaches;

3. The curriculum and instruction strand focuses upon the content to be taught AND the methodology used to teach it;

4. The research strand provides information on teaching and also encourages the student (prospective teacher) to inquire into his/her own practice. (Becoming a Reflective Practitioner, 1989, p. 4)

At this point, our first sophomores are beginning in the redesigned program. While a large portion of the redesigned program involves early childhood, elementary, K-12 Art and secondary education students taking coursework all together, we are still considering how best to meet the needs of the latter after the first two terms. We have added an additional field experience for the K-12 Art and secondary students. Their program lacked the experiential base provided the elementary students after the second semester. We are still, however, rethinking and developing how to best help these students conceptualize and operationalize the strands in the special academic areas. We never seem to be finished with our program redesign.

Further Conceptualization of the Maryville Model

Opportunity always seems to knock at an appropriate time. It is clear that new opportunities will inform all other division deliberations. We were most fortunate to become involved in the St. Louis Public Schools Magnet School planning as we were simultaneously involved in program redesign. In fall, 1988, the Education Division responded to an RFP to plan for the development of three new early childhood (Preschool-Grade 2) magnet schools to be developed collaboratively with the St. Louis Public Schools. Subsequent approval of our involvement caused the Division to become part of a pilot curriculum project at Gundlach School and to procure additional funding from the Monsanto and Danforth Foundations to pilot curriculum (1989-1990) and support professional development of staff in the new school (1990-1991) that was in keeping with the state and NAEYC guidelines. In addition, staff development in the area of developmentally appropriate curriculum relied heavily on the "constructivist" approach to teaching children.

Our early childhood specialists had proposed a curriculum informed by the work of Duckworth, Kamii, Piaget, and Weikart. There was research to inform development of curriculum and environment for young children, including those at risk. This curriculum was "constructivist" in nature and was predicated upon the assumption that teachers view themselves as reflective practitioners and enablers for children's learning. Children, at this stage of development, most effectively construct their own concepts and learning through active experience and interaction with their environment and opportunities to discuss their learning with others.

"Constructivist" curriculum, for these students and teachers, assumed that experiences and knowledge would have to be constructed by each participant in order to make them meaningful and allow that each participant "learn." Hands-on experiences, acknowledgment that not all children will learn at the same time, and the importance of language, development of physical and logical-mathematical knowledge, and autonomy for each child are explicitly developed. It is assumed that direct teaching is not able to foster all student learning. Rather the teacher is observer, facilitator,

questioner, and developer of each student's potential providing opportunities for the child to construct personal meaning and knowledge.

In the process of the redesign, our work with the early childhood magnet school helped us all focus on the constructivist ideas of Jean Piaget and Eleanor Duckworth. We found that Duckworth's (1987) "having of wonderful ideas" provided a description of the type of experiences that seemed to foster reflectivity in teaching at the same time as they provided similar opportunities for students. It seemed that there were many parallels between the learning/development of teachers and the learning/development of young children. Through the back door, we found a researcher/practitioner who informed our entire model of teaching. It seemed that this "constructivist" approach could provide teacher education faculty with a way to facilitate teacher development as teachers facilitated young children's development.

Grimmett (1988) explains the relationship between reflectivity and constructivist literature in teacher education by indicating that

> reflection is seen as a means by which the practitioner appreciates or apprehends practice. It includes conceptions of reflection as the reorganization or reconstruction of experience that leads to (1) new understandings of action situations, (2) new understandings of self-as-teachers or the cultural milieu of teaching, or, following a critical-theoretical tradition, (3) new understanding of taken for granted assumptions about teaching. (p. 12)

The Education Division made more and more explicit our awareness that each prospective teacher needed to "construct" his/her own knowledge about teaching and children as he/she developed as a teacher. Embracing a "constructivist" view of teaching has had profound influences on the way that we teach and assess beginning teachers.

We have found ourselves trying to encourage the optimal opportunities for reflection within our program by tailoring the students' classroom experiences and student reflection upon field experiences so that their reflection causes our students to construct their own knowledge about teaching and provide opportunities for children to construct their own knowledge in the elementary and secondary classrooms in which they teach. "Stumbling upon these ideas" in our readings has made us even more aware of the importance of our own continued reflection upon our teaching and the development of our learners. A group of us is meeting to discuss our own successes and failures in being constructivist/reflective in our teaching and making those efforts explicit to our students.

Conclusions

What have we learned? We have learned how much we have to learn and how badly we want to learn it. We realize that we have just scratched the surface of the notions of reflectivity and constructivism and that we have much work to do as we attempt to operationalize our model with our students.

Several issues have emerged that will necessitate further reflection, discussion, and study.

1. Constructivist, reflective teaching needs a thorough understanding of context by those who try to do it and those who try to model it in teacher education. Trying to even explain the model without providing a history of the deliberations and reflections that helped us make our decisions would be misleading at best, or perhaps even useless. We think about this every day as we try to help our students understand their own educational experience.

2. We needed an immense amount of time and dialog to get to where we are now. This was provided by a patient, persistent and visionary leader who encouraged us to work collaboratively. We still need at least another five years to see what we have really created and bring some assessment of the process and the beginning teacher's experience back to re-inform our design.

3. We have found ourselves in the Education Division spending time helping our students reflect upon their liberal arts experiences (sometimes for the first time) as well as their teacher education experiences in relationship to how both help define their own personal and professional meaning. Not surprisingly, I think, some of our liberal arts faculty are not at all sure about our model. We have, however, been blessed with individual liberal arts faculty who support us and have tried to join with us to foster this type of professional by attempting interdisciplinary offerings for our students. We all understand the interrelationship between the disciplines better than we did before. We are seeing commonalities and interconnections.

4. We can't just tell our students about these connections and be true to our model. We always have to step back and help to figure our ways for them to rediscover them for themselves thus being intentional constructivists.

5. We continue to need time with students to model this type of practice and reflect upon it. They experience real dissonance between this type of teaching and their traditional conception of how to teach in every content area. We are asking most of them to do some things fundamentally different from the ways in which they have been taught. In addition, we must step back and reflect on our own teaching as a fundamental part of our everyday teaching. We must make this reflective modeling process explicit to our students.

6. The care and feeding of faculty members and giving them time to reflect as well is critical. We still need to be honest in our own reflection about the extent to which we are operationalizing our model ourselves. We have needed to supplement our understanding of these issues and seek out our own professional development opportunities to help us learn to be constructivist, reflective teachers ourselves. We are presently grappling with the administrative details of things like faculty load.

7. Our supervision of our students has changed. We have experienced both fear and exhiliration as we try to become more constructivist in what we are doing in this area as well.

8. We have had to foster reflective thinking in our supervisors in the field. This takes a long term commitment to a school's faculty, but is aided when a cadre of teachers who understand the program and a principal who allows us great autonomy in the building and supports us helps the process.

9. Not all of our preservice teacher education students perceive that reflection is valuable or even necessary. We must allow better for different ways for them to reflect and understand those who do not identify with our model.

10. There really has been no such thing as "the grand opening of the new model." The gradual transition in our thinking has informed our teaching all along the way. The levels of reflection and constructivist thinking that have gone on throughout the process are mind-boggling. Our collaborative efforts have already alleviated some of the stress and student complaints regarding a lack of coordination of our efforts. They have seen our curriculum, teaching style and syllabi change through the last five years. As one well knows, this news travels fast in a small, liberal arts institution.

11. We have found in follow-up that there is regression toward non-reflectivity during the beginner's first few years of teaching. The systems into which they are hired do not value this reflection and do little to foster it. We must work with both the beginners and the school systems to assist beginners in finding climates that foster reflection.

12. We need research on this program and others who, like us, have embarked upon this path. The questions we have about all of this are so numerous we don't even know where to begin. This will be a great tension for us in the context of the small, liberal arts college setting where faculty load, criteria for promotion, and institutional mission do not place the same priorities on research as does the university setting.

13. Of particular interest to those of us in AILACTE institutions is the paucity of examples of programs or research on programs that seek to foster reflection on the ethical and moral dimensions of teaching. While these dimensions are difficult to consider, it seems that they are essential in the understanding of the development of the professional teacher.

There is much to be learned as we continue our efforts to make "reflection in teaching" a valid program model rather than a slogan for our students and faculty.

> The study of teacher planning can and has documented the many heretofore unappreciated ways in which the practice of teaching can be as complex and cognitively demanding as the practice of medicine, law, or architecture. (Clark, 1988, p. 8)

It seems that the planning of teacher education should be even more complex, and its consequences more far-reaching in terms of its ramifications for both teachers and students. The complexities of teacher thinking are the basis for further study of the reflective decision making in which teachers engage every day.

The individual faculty member's own growth as a reflective practitioner cannot be discounted in the process of developing other students informed by this model. As Duckworth (1987) indicates, reflection upon the preparation of teachers always elicits new questions for consideration:

> So what is the role of teaching, if knowledge must be constructed by each individual? In my view, there are two aspects to teaching. The first is to put students into contact with phenomena related to the area to be studied . . . and to help them notice what is interesting . . . the second is to have the students try to explain the sense they are making, and, instead of explaining things to students, to try to understand their sense. (p. 123)

In trying to understand our sense, we are hopefully coming ever closer to developing reflective practitioners who will continue to develop their own sense of what it is to teach all students and how they might best reflect upon the program to be the best teachers that they can be throughout their program at Maryville College.

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Bicultural Education Among Indian Americans

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> What sets worlds in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, progress weakens life and favors death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life. (Octavio Paz, 1967).

For many people in the United States it is necessary and valuable to learn to live biculturally. This is specifically true of Native Americans. They are one large group of peoples who desire to maintain their own identity, values and cultural norms rather than be assimilated into the melting pot of America. They may be singular in this desire. In order to understand that complexity of bicultural education as seen from the perspective of Indians in this country it is necessary to look at the various parts of a collage of where and how education in America works, and indeed doesn't work, for Indian students. To do this, this paper will review the cultural differences of Indians and non-Indians, look at a brief summary of the history and political interaction between the Indian and non-Indian worlds, and finally report on the development of various approaches to Indian education and the current trends in Indian education.

In looking at Indian culture it needs to be noted that when this continent was invaded by Europeans in 1492 (Highwater, 1981), there was a huge variety of Indian tribes and cultures living and prospering. Speaking of one Indian culture oversimplifies the picture, but for the sake of this survey we will look at those cultural traits shared be many tribes in North America. The reader needs to keep in mind that the cultural values we will be considering refer to traditional, largely rural Indians, rather than urban Indians. There are, of course, any number of Indians who have become totally assimilated into the dominant culture and are referred to by some traditional Indians as "Apple Indians," red on the outside and white on the inside.

The Indian World View

Judeo-Christian values influence the pervading world view of the dominant culture in the United States. It is the world view held by western Europeans and imported to North America with the immigrants from those geographical regions. This world view differs drastically from the traditional Indian view in a significant number of areas. Major differences can be seen in attitudes and behaviors that are religious or spiritual, economic, social, political and educational. The purpose of becoming aware of these different world views is to help both cultures "celebrate the differences" (Highwater, 1981). With this in mind we will look at the Indian world view in each of the areas named above and compare it to the dominant culture's world view. When we have learned to celebrate the differences perhaps we will learn to relate as human beings with a great deal in common.

Spiritual Views

Most of us are familiar with the Judeo-Christian approach to spirituality which is manifested through formalized religion. Briefly, it is a faith that believes in a personal God who is

intimately involved in the lives of her people. (Most Christians, of course, refer to God as he, although theologians would maintain that God in androgenous.) The primary responsibility of the people is to obey the laws of God revealed in the scriptures. For many people the formal expression of their religious beliefs occurs on Sundays and occasional religious holidays.

For traditional Indians on the other hand, the spiritual or religious is integrated with all of life. John Bryde (1971) describes this as seeing God in all things, but I suspect that, being a Jesuit, he has been influenced by Teilhard de Chardin and perhaps has misunderstood the Indian point of view. In *The Primal Mind*, Jamake Highwater, a Blackfoot Indian, goes into great detail on this topic. He describes the Indian reverence for all life as an awareness of, in Hopi language, the *'a 'ne himu*, or "a mighty something" that exists within all things and gives them life and is the common bond among all loving things. for the Iroquois this is the *arenda*, or life force. This is not pantheistic, i.e., it does not assume each thing is a god, nor is it the presence of a personal God as understood in the traditional Christian sense. It is, however, personal, but to the best of my understanding, it is the personal *life energy* of the tree or deer or person (Highwater, 1981). An example of this is found in Frank Water's wonderful novel, *The Man Who Killed the Deer*, in which the main character, Martiniano, eventually learns to reclaim his Indian-ness and pray to the *life force* of the deer he has killed.

Believing the mighty something in all things deserves respect has obvious effects on the way Indian peoples interact with the physical world. It is a popular stereotype that Indians are ardent environmentalists and it is a positive stereotype that is aligned with the Indian world view. They believe that in doing damage to another person or thing they indeed do damage to themselves in some mystical sense.

The ritualization of spiritual beliefs is formalized in the western view through religious ceremonies or services. The Indian ceremonies frequently involve dance, a novelty in Christian services; in fact, dance is considered sacred to the Indian. Their spirituality is also expressed through art forms such as sand painting. There are places, such as kivas, for sacred ceremonies, but unlike Western cathedrals and churches, the kiva is built into the earth and a part of the earth rather than soaring toward the sky and the alleged home of the divine. This placement of a place of worship is symbolic of the contrast in spiritual vision between the two cultures; while the Indian's vision is earthy and sees the sacred in all the present environment, the Christian looks toward the skies as symbolic of the heavenly home, somewhere up there, of God and the angels and saints.

Sociological World View

I have talked in some detail about the Indians' spiritual values because they influence every other area of their lives. If we take this position and apply it to the social dimensions of Indian life we see a people eager to get along with others. A spirit of cooperation rather than one of competition motivates the Indian. It is the group that comes first, and it is what is good for the group that determines what the Indian will do. To stand out in a crowd or to be pointed out is a source of embarrassment. Indian children are taught not to be conspicuous or obvious. This trait greatly affects their performance in a classroom situation where they are asked to compete individually and raise their hands to answer questions, rather than to support and cooperate with their classmates.

Indians have larger families and come to consider many, more people family than most members of the dominant culture. Whether or not one is a member of an Indian family is dependent upon how the Indian person feels about that person. Uncles and aunts are like surrogate parents and cousins are like brothers and sisters.

Children have a unique position in the Indian home. They are not considered incompetent or immature, but people of a different size with the same rights as everyone else. Traditionally, Indian children aren't hit or yelled at by the parents of the child. When discipline is necessary, it is done by some relative assigned or volunteered to do the task. Children, as can be seen in the article, "To My Indian Daughter" by Lewis Johnson, are considered a gift to be treasured.

Although the focus is on the group and the good of the group, there is within it the respect for individuality. Highwater comments that among traditional Indians, those peoples who might be considered freaks or so odd as to be exiled from "normal" society are honored and esteemed as gifted. He tells the story of a transvestite in an Indian tribe who was highly honored and respected. The choice of transvestitism in no way detracted from his worth, in fact, it enriched his social status in the tribe. Highwater concludes, "And freedom is not the right to express yourself but the far more fundamental right to be yourself" (p. 172).

Economics

Until the Indians had interaction with the non-Indian worlds, the notion of an economic system based on the acquisition of material wealth was out of the question. Because of their sense of group, Indians are taught early on that sharing is proper and desirable. Rich people are those who have character traits the community admires. The non-Indian desire to get and increase capital worth, sometimes at the expense of others, runs counter to Indian values. This has caused significant problems for Indians in non-Indian economic systems and in the educational system. If the purpose of education is to get a degree in order to get a job and make a lot of money, one has lost the Indian student. And, in fact, the drop out rate among Indian students is outrageously high. Financial gain, the motivator of many non-Indian students, does not apply to Indian students.

The Indians became more involved with the dominant culture's economic system with the outbreak of World War II and the drafting of Indian youth. Many young Indians sent their checks home to families who were uninformed about the use or purpose of cash and would sometimes give whatever money they had to the first person who asked. Economic involvement with the non-Indians has prompted many Indians to believe that they must come to understand the dominant culture and be educated in its system, even if they choose to remain active participants in their own cultures. The introduction of coal mines on reservations in Northern Arizona and New Mexico has compelled Indians to learn the non-Indian economic system. Although, in large part, the economic life of the Indian tribes has been controlled by the Bureau of Indian Affairs, only through becoming informed economically have Indians been able to move toward self-determination. The Indian economic world view then is one that is focused on the sharing of wealth rather than on the private accumulation of wealth.

Political World View

In the Indian political vision, the tribe is ruled by a council that makes decisions by consensus. The council is generally made up of elderly men who are admired for their wisdom. The decision-making process may take hours or days, but everyone has his say and everyone's influence is felt before a decision is reached.

Before the invasion of 1492 that Jamake Highwater refers to in *The Primal Mind*, the Indian peoples of this continent had sophisticated forms of government. In fact, it was the format of the Iroquois that was the basis for the Constitution of the United States.

Indian Education

In order to understand Indian education, it is essential to understand the relationship of the Bureau of Indian Affairs with Indian peoples. This complex relationship dates back to 1834 when the BIA became the official trustee of the Indian peoples. Over the years, the policy of the BIA regarding Indians has moved from assimilation, to acculturation, to termination and finally, to self-determination. Each of these federal stances has profoundly affected the education of Indian peoples. As the goals changed, the educational system changed. We will look at each phase of policy development as it affected the educational system in a moment. Right now let us take a closer look at the BIA and how it has and does function.

A startling description of the BIA appears in the book *Our Brother's Keeper*. Edgar Cahn writes:

> The Bureau, unique among federal agencies, is the federal, state and local government of the Indians, and supplants or dominates the private sector as well. It is realtor, banker, teacher, social worker; it runs the employment service, vocational and job training program, contract office, chamber of commerce, highway authority, housing agency, police department, conservation service, water works, power company, telephone company, planning office; it is land developer, patron of the arts, ambassador from and to the outside world, and also guardian, protector and spokesman. Based in Washington, D.C., the Bureau's 16,000 employees are located in outposts extending like tentacles westward from the Potomac (1969, p. 11).

The Indians are dependent upon the BIA and subject to their approval for almost every move.

The Bureau holds in trust Indian monies and can decide how the money will be spent. In the *Arizona Republic* of February, 1987, the fraudulent use of Indian funds and resources was exposed by investigative reporters.

A further shock to those of us who live in a democratic society and assume others who live here are living in a democracy, is that Indians were not included in the Bill of Rights until 1968! And even with this inclusion, Indians are rarely in a financial position to hire attorneys to fight for any rights that are violated.

In its earliest years it was the hope of the BIA that Indians would be assimilated into the mainstream. This prompted the well known saying, "The only good Indian is a dead Indian," dead literally or figuratively. Based on this policy, BIA schools were established to educate Indian children in order for them to leave the reservation and live in the mainstream of society. The primary goal was to civilize the savage. Indian children were taken to boarding schools either voluntarily or forcibly. The children were forbidden to speak their primary language, and, if caught, were physically punished. The practice of native religions was suppressed, and children were sent to board with white families during vacations to make the assimilation process complete (Fuchs & Havighurst, 1972). The majority of educated adult Indians today well remember this system. And although the kidnapping has stopped and children are allowed to speak their native tongue, in most instances the children have heard these stories from their parents and grandparents, and the anger and resentment have been passed on.

It's not as if education were an alien idea to Indians before the BIA took over. The first formal education was foisted upon them by the early missionaries. In the east and midwest the

French Jesuits sought to teach and convert the Indians. Their technique was to befriend the Indians and then Christianize them. In the western part of the continent, the Spanish captured and enslaved the Indians and then attempted to teach them the Christian way. King James also put out a call for the education of Indians. Both Harvard and Dartmouth were originally founded for the education of Indian as well as English youth (Havighurst & Fuchs, 1971).

The leaders of the Indians had a different impression of how education worked. Benjamin Franklin reported on the Indian response to non-Indian education in his journal. He quotes an Indian chief in his journal as saying, "But you, who are wise, must know that different Nations have different Conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of Education happen not to be the same as yours" (Havighurst & Fuchs, 1971, p. 3). The Indian leader goes on to say that several of their young men had gone to colleges, and when they returned home they knew nothing of how to survive in the real world. The Chief suggested that if the non-Indians were bright, they would send their young men to the Indian tribes and they would educate them and make men of them.

Actually, there were groups of Indians who became very much involved in formal education long before BIA involvement. The Senecas had requested teachers from George Washington; the Cochtaw nation had more than 200 schools and academies financed by itself until 1890. The Cherokees established schools, and the estimated literacy of Cherokees in the nineteenth century was as high as 90%. The Cherokee schools taught not only English but Cherokee as well, using the alphabet invented by Sequoyah.

When the BIA was put in charge of Indian education in 1890, the Indian run schools were closed down, and it was not until 1960 that Indian peoples would have a say in the education of their children.

In 1928, a commission was assigned by Congress to investigate Indian education on the reservations. The outcome of these investigations was the Meriam Report. Reading the highlights of the Meriam Report one is amazed that it has taken us as long as it has to come to where we are in Indian Education. A huge part of the problem is that the Indians have no tax base for their schools, so they have been dependent upon the federal government, through the BIA, for funds for education. The amount of money allocated for Indian education has varied depending upon the current administration's awareness of need in this area.

In the early years, the 1930's and early 1940's, the Meriam Report's recommendation to avoid, if at all possible, removing children from their parents was ignored. In the day-schools of this era one occasionally found some bilingual teaching as recommended by the report, but this was the exception, not the rule.

The majority of Indian children did not attend school in the 1930's and 1940's, and those who did frequently found themselves in overcrowded situations. The situation became dramatic during the war years because funds were almost non-existent. Boarding schools were closed down and children returned to their parents. Many day-schools also ceased functioning. Because of this, at the end of the war there were thousands of Indian children with little or no formal education. Hildegard Thompson, a one-time director of Indian Education, describes this situation in her book, *The Navajos' Long Walk for Education*. She writes:

> The decade of the 1940's can be described as a decade in which there was more backward than forward movement in meeting the need for school facilities. At the beginning of the decade approximately one-third of the Navajo school population was in attendance. At the the middle of the decade the rate had dropped to one-

fourth, and a backlog was building up each year with an added 1,000 to 1,200 pupils (Thompson, 1975, p. 118).

The fifties was a time to regroup. But the non-Indian goal of education for Indians was still assimilation into the mainstream. Special programs were set up throughout the country to accommodate the now teenage Indian students who had missed out on education because of World War II. One such school was the Sherman School in Riverside, California. Indian students, primarily from the southwest, were sent to board at Sherman school. One of these students was a young Hopi girl by the name of Polingaysi. Her English name was Elizabeth White. That is not what her name meant in English, but the name the missionaries had given her when she first attended school on the mesas. In her book, *No Turning Back*, Polingaysi recounts her experiences at Sherman and the incredible adjustment to life off of the reservation. Her case was unique because she chose to go to Sherman, and even at that, she found it incredibly painful because of the cultural differences.

If the fifties was a time to regroup, then the sixties was a time of renewed public and federal awareness of the dilemma of Indian education. Senator Robert Kennedy headed a committee to study the problem and report back to Congress. Out of this report came new legislation addressing the issues of education, especially among the poor. One of these laws, The Elementary and Secondary Education Act, greatly benefitted Indian schools. Under Title I of this law, Indians living in poverty stricken areas were able to receive additional funds for education. The Indian Education Act of the mid-1970's further aided the education of Indian peoples. This was the era of transition, when many BIA schools become a part of the public school system. Demonstration schools run solely by the Indians came into being at such places as Rough Rock, Arizona. It was the era of acculturation and termination. Acculturation would allow the Indians to remain on the reservation, but hoped that they would adopt non-Indian ways and behaviors. Termination was the worst possible option. This was an attempt to cut the Indian peoples off quickly and completely. The Indians on reservations were not trained to run their own affairs economically, and, in as much as money is power, they were left powerless, and living situations were abominable.

It seemed as if things were moving in a positive direction as we moved into the 1980's, and then two reporters working for the *Arizona Republic* wrote an expose of what was happening on the reservation. They exposed millions of dollars of fraud perpetrated by employees of the BIA. They explained how the funds intended for education barely trickled down to the schools. Perhaps the greatest tragedy was the high incidence of child molestation. It seems a perfect situation. The reservations are remote, and Indian children are taught to get along and not cause problems. In one situation a teacher was convicted of having molested over 150 Navajo boys over a nine-year period of time,

This is the dark side of the picture, but there is some light.

Current Trends

The light in Indian Education is an increased awareness of the needs of children from other cultures. The research in the past few years in bilingual-bicultural education is being disseminated among educators. Multicultural education is now a required course for all student teachers in the state of Arizona. The research is showing that students who begin their educational journey bilingually advance much more quickly than children who are taught in ESL (English as a Second Language) programs (Reyhner, 1988). According to Reyhner and his colleagues, language is the key. It is clearly the primary factor in the preservation of a culture, and it is apparently a key factor in the education of children from cultures with a different language.

In addition to an awareness among the educators of the dominant culture, there are a number of programs designed specifically to educate Indian adults to become teachers of their own children. One such program had its beginnings in Canada at the University of British Columbia in 1972. In 1986, nine of the graduates had obtained teaching positions (Archibald, 1986). We have recently accelerated our service to Indian students in the field of education at Prescott College, and a case study of that program concludes this paper.

Case Study

In April 1988 three core faculty from the Prescott College Adult Degree Program flew to Fort Defiance, Arizona, on the Navajo Reservation, to begin a group of thirteen Indian women in the Teacher Education Program. The purpose of the orientation was to introduce the women to the Prescott College philosophy of education and to present a program that would be bicultural in nature. It was our goal to continually keep in mind the traditional Indian world view. For example, when advising an Indian student I would sit beside her and make very little eye contact. Together we would focus our attention on the paper work and avoid discussing anything personal.

Without exception the women worked as teacher's aides and had at least two years of previous college experience. The older women, ranging in age from thirty-five to fifty-five, spoke Navajo. The younger women, those in their mid- to late-twenties, spoke English only. All of them lived with their families on the Navajo Reservation and held traditional values.

To support our goal of bicultural education we set up classes on the reservation using adjunct faculty from the local schools. One of the adjuncts worked as the on-site coordinator to help students with routine questions. The on-site courses allowed the women to stay at home with their families and to work together in a cooperative setting. These approaches were designed to accommodate our students' values. The Prescott College core faculty planned to return to the reservation once a month for advising throughout the first quarter.

As a result of this experiment on the Navajo Reservation, and an ongoing program with the Tohono O'odham nation in southern Arizona, a grant was submitted and funded by F.I.P.S.E. (The Fund for the Improvement of Post-secondary Education). The grant helped establish the Center for Indian Bilingual Teacher Training under the directorship of Annabelle Nelson.

Over the past two years the program has been enormously successful. Of the thirteen Navajo women who started the program, twelve have graduated and are teaching full-time on the reservation. Overall the program has a 95% completion rate and a 100% employment rate. The college's dream of helping to empower Indian people to educate their own children is coming true.

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Serving the Urban School System
A Liberal Arts College Develops
an
Urban Professional Practice School

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INTRODUCTION

In October of 1988, the Education Division of Maryville College-St. Louis responded to an RFP from the St. Louis Public Schools by developing a proposal for the creation and implementation of three early childhood magnet schools. The proposal built upon the strengths of the Education Division in early childhood education and the benefits of a small liberal arts college by incorporating collaboration with the College's Math/Science Division and the St. Louis Public Schools to provide services to a population of young children and to enhance teacher education at the college. The development and implementation of a professional practice school was written into the proposal accepted by the school district.

The paper which follows presents a brief history of the desegregation order within the St. Louis Public Schools and the decision to include magnet schools in the order. The involvement of Maryville College in the magnet school process will then be described with a focus upon the collaborative development of the actual magnet school curriculum and related activities. A collaborative pilot project operated in the St. Louis district during the 1989-90 academic year, which provided data for the actual implementation of the magnet during the fall of 1990, will be discussed. The status of the professional practice school concept will be presented and the paper will conclude with a discussion of the tensions and possibilities of college/school district collaboration especially from the vantage point of a small liberal arts college.

Background: The St. Louis Public Schools

In 1975, the St. Louis Board of Education and plaintiffs representing the African-American school children of north St. Louis entered into a consent decree that required the district to take affirmative action to permit plaintiffs the right to attend non-segregated and nondiscriminatory schools. One part of the decree eventually involved the entire city school system and a majority of county school districts in a voluntary interdistrict plan which included the transporting of African-American city children to county schools on a voluntary basis. Another part of the consent decree mandated the development of a series of magnet schools and programs, the purpose of which was to attract white county students into the St. Louis City Schools and to serve as model programs for adoption by other schools in the St. Louis district.

The Court of Appeals defined the basic features of effective magnet schools as ". . . individualized teaching, a low pupil-teacher ration, specialized programs tailored to students' interests, enriched resources and active recruitment." In addition, the settlement agreement provided for expansion or replication of existing magnet schools and programs with the total population in such schools and programs projected to reach between 12,000 and 14,000 children.

By 1986, it became clear to the Court that the magnet school concept was highly popular. Because the magnets were mandated to be as evenly integrated as possible, it was necessary to "match" African-American children from the St. Louis City Schools with white children from the

surrounding county districts and, as much as possible, the white children from the St. Louis City Schools. It was important to attract white county children in order to provide enough places for the many African-American students from the St. Louis City Schools who wished to attend a magnet school or program. Additional sites and programs had to be developed to meet the growing demand from African-American children.

Thus, in 1986, the Eighth Circuit directed that an additional 2,000 seats be developed by the opening of the 1987-88 school year and a total of 6,000 new seats be operational by the 1989-90 school year. However, after reviewing the work of the Magnet School Review Committee which proposed a number of new magnets as a result of the order, the Court rejected the proposals as "hastily conceived and containing serious flaws." The Court then directed the Magnet Review Committee to develop a "long-range comprehensive master plan for magnets" to be filed by September 14, 1987.

The plan which was subsequently developed attempted to achieve several goals: "student desegregation; effective education; equity and equality of access; the efficient use of professional and physical resources; and the introduction of an incremental, financially prudent approach to school improvement." (Willie, 1987, p. 8) In addition, the fiscal arrangements mandated that the State of Missouri and the St. Louis City Board be required to contribute to the costs of the plan, with the State required to bear the major portion of magnet school funding.

The plan encouraged something new--a "strong linkage between magnet schools and community institutions" (p. 16). As part of its thinking, the Magnet School Review Committee in its new plan had solicited input from higher education institutions, major cultural institutions in the St. Louis area (the Botanical Garden, the Art Museum, and the Zoo) as well as business leaders from the community. It became clear that a number of these institutions were interested in becoming involved in the development of magnets. Thus, the concept of "institutional collaboration" was written into the plan:

> Strong and direct working relationships between magnet schools, and local colleges and universities and cultural institutions are important for several reasons . . . such institutions have much to offer in terms of human and physical resources . . . school-higher education collaborations can be beneficial in a broader sense by providing curriculum development, staff development, and teacher training opportunities. Finally, the prestige associated with such institutions can help enhance the image of the public schools in general and the magnet schools in particular . . .
>
> (Report submitted to Judge Limbaugh: 9/14/87, p. 17)

Thus, the stage was set for Maryville College, along with other higher education and cultural institutions in the St. Louis area to become directly involved in educating the children of the St. Louis area.

Maryville College

Maryville College-St. Louis is a private, coeducational independent, community-focused college committed to the Judeo-Christian tradition, offering a diversity of quality liberal arts studies, professional and pre-professional programs leading to Associate, Baccalaureate and Master's degrees (Maryville College Catalog: 1989 p. 3). The Education Division is one of eight academic divisions within the college and is one of two divisions which offers programs at the masters degree level. The Division consists of eight full-time faculty, two administrative staff and

two secretaries. A number of part-time professionals are employed as needed to teach, primarily at the graduate level. The division is presently searching for two additional full-time faculty members.

The Education Division programs are accredited by both the Missouri Department of Elementary and Secondary Education and the National Council for the Accreditation of Teacher Education. In addition, the Missouri State Board of Education recently awarded the division's preservice clinical program "exemplary status" for its conceptualization and operationalization of a field-oriented teacher education program.

The Division's preservice programs leading to licensure include early childhood, elementary, K-12 Art and secondary Biology, English, Mathematics, Chemistry, Physics and Social Studies. Although the preservice programs are essentially four-year programs, the division also offers a 3/2 program for students who wish to major in Psychology or English and combine those baccalaureate degrees with elementary education certification and a masters degree. The majority of the division's preservice students are Anglo-Saxon and from either suburban or rural backgrounds. Most have had little experience with minority students or minority culture.

While the teacher education students may be limited in personal multicultural experiences, the Division has a strong history of interest in and commitment to the children and teachers of the St. Louis area and especially the St. Louis Public Schools. Illustrative of this commitment, and especially illustrative of the Division's commitment to quality education for all children and collaboration with the schools and other appropriate organizations, is a partnership with the Voluntary Interdistrict Coordinating Council and the Mid-Continent Regional Educational Laboratory (McREL). This partnership has brought coursework and workshops to teachers working with culturally diverse children. Several faculty members have been directly involved in improving area schools and especially the nonmagnet Soldan High School in St. Louis as a part of the Danforth Foundation Improvement of Instruction Project. The faculty is presently engaged in offering two sections of the Maryville College Masters of Arts in Educational Processes Field-Based program in two of the St. Louis district's buildings. In addition, the St. Louis Public Schools, together with several other highly minority districts, has been involved in the Maryville preservice teacher education program by offering schools as field sites and by permitting their districts to be used for case studies in the School and Society and Experience in Teaching courses.

It was this commitment to and concern for the education of children in the St. Louis Public Schools which piqued the interest of the Education Division faculty when the Magnet Review Committee asked higher education and cultural institutions to demonstrate interest by first attending several meetings to learn about the magnet school development process and then to express this interest in writing by submitting letters of support to the Honorable Stephen N. Limbaugh, Judge of the United States District Court, Eastern District of Missouri who is currently responsible for the St. Louis desegregation case.

When Maryville first investigated the magnet school idea, two thematic possibilities intrigued the faculty. The first was the Gateway Elementary School which focused on mathematics, science and technology and which was part of three "streams"--elementary, middle, and high school focusing on these three academic areas. The second was the Early Childhood Centers for preschool through grade two which would match instructional strategies with the individual child's developmental level. The factor which led Maryville to apply for and win the early childhood project, was the fact that the St. Louis School Board and the State of Missouri had identified the "Cognitively Oriented Curriculum" (now Project Construct) as the appropriate curricular model for working with young children. This curriculum was originally developed, piloted and documented by the High/Scope Foundation and reported by the Voices for Children

Project and The Consortium for Longitudinal Studies led by Irving Lazar of Cornell University. It has demonstrated positive effects for children from the preschool years in to their adult lives. Maryville's interest in and commitment to the Cognitively Oriented Curriculum was heightened by the presence on the faculty of Professor Sheila Morse, Director of Preservice Education and Early Childhood Program Coordinator. Professor Morse who is now serving as project director, worked for the High/Scope Foundation and was a part of the original research study conducted by the Foundation. In addition, she served as a laboratory teacher, curriculum developer, trainer, and national consultant for the Cognitively Oriented Curriculum. Due to Professor Morse's involvement in the original work, Maryville had served as the site for several years of teacher training projects sponsored by the State of Missouri as it adopted the curriculum as its early childhood model.

Debate regarding the appropriate magnet school theme for Maryville did take place, however, because the college has a strong Division of Math/Science and because the Education Division itself has within it strong faculty in both academic areas of mathematics and science. Further, the division faculty had recently voted to redesign the elementary education program to include additional mathematics and science courses for those preparing to teach grades K-3 and 1-8. However, although the college has several computer labs on campus and the faculty of the division is committed to preparing its students to use technology in their teaching and to using technology themselves in delivering its professional programs, technology is not, as an academic area, a strength of the college. Faculty knowledge is not deep; we recognized this and thus, involvement in the mathematics/science and technology theme was rejected.

We also recognized that we had a deep commitment to the education of the young child. Indeed, our curricular and knowledge-based model for the preparation of our own teachers-to-be is informed by the constructivist work of Piaget and Eleanor Duckworth (1987) as is the curricular framework of the early childhood program. We are committed to developing autonomous and reflective teachers just as we are committed to developing teachers who, themselves, will commit themselves to enhance the development of children through experiencing and constructing their own meaning.

The die was cast and when the RFP was issued by the St. Louis School Board in mid-September of 1988, with the due date of October 7, 1988 at 4:00 in the afternoon, a frantic process was set in motion. We had less than a month to prepare the proposal, obtain letters of support and commitment from the college and external consultants. However, we also were beginning to realize and experience the harried type of existence the school system had long experienced under this court order.

The Maryville College Proposal

The proposal itself, "The Developing Child: A Collaborative Early Childhood Magnet School Project With the St. Louis Public Schools" presented the following images of the proposed three early childhood magnets:

- . . . The Magnet School as a Parent and Community Resource
- . . . The Magnet School Theme: The Developing Child
- . . . The Magnet School Curriculum: The COC Curriculum
- . . . The Magnet School as a Center for Teacher Development/Professional Practice School

Based upon the work of Larry Cuban of Stanford (1988), the proposal stressed "substantial changes that touch the inner core of classroom activities occur at the school site where the principal

and teachers work together . . . to achieve common ends." (p. 24) Cuban's work led us to project five principles which would guide the Maryville Project:

1. All involved (in developing and implementing the project) must clearly understand what is to be accomplished
2. All involved must be committed to what is intended
3. Those directly involved must have the discretion to make alterations in the plan as necessary and appropriate
4. Each early childhood magnet school site should have the discretion to tailor the program to its own context
5. Resources must be sufficient to provide tangible and sustained help in developing and implementing the plan devised.

Further, it was our contention (and also required by the court), that the planning and implementation process include membership from at least the following constituencies:

a. St. Louis Public Schools Board of Education staff and administrators
b. Parents (both city parents and suburban parents)
c. Principals (city and county)
d. Teachers (city and county)
e. College Personnel

Such constituencies might also include consultants who would form an "instructional team" or "steering committee" to guide the planning process for the three stages of the early childhood magnet centers. A five-step model based on Cuban's work, of collaborative planning was also presented:

a. Readiness (developing a working relationship and developing broad goals)
b. Planning (identifying actual practices, strategies, assessing space and facility needs as well as identifying additional resource which could be used)
c. Training (although focusing upon the Cognitively Oriented Curriculum, the training for ALL stake-holders would also include strategies and practices which enhance the development of the magnet school theme)
d. Implementation (to include a retreat for all staff, implementation of curriculum, eventual utilization of the schools for a professional practice school)
e. Maintenance and Evaluation (to include systematic techniques to monitor and evaluate what is happening and feed this information back into the system).

The proposal also discussed Maryville's continued commitment to the magnet school process, if the proposal were accepted by committing that faculty would:

1. engage in curriculum development and evaluation
2. engage in staff development both in curriculum and teaching strategies
3. engage in project implementation and support
4. engage in parent training and involvement
5. develop and coordinate resources from the metro area as well as the State of Missouri

6. develop and implement a teacher training center (professional practice school) focusing upon preparing beginning teachers and inservicing experienced teachers
7. conduct, collaboratively, action research projects which provide data to better the program as well as serve the needs of other both locally and nationally who might be interested in collaborative models for urban, especially urban early childhood education.

Key partners to engage in the entire planning process were also identified; a steering committee to oversee the entire project and then a series of six focus groups--curriculum development, parent involvement and programs, staff identification and development, facilities development, extended care options, and evaluation. It was envisaged that Maryville College faculty would chair each of the focus groups, working collaboratively with a counterpart from the St. Louis City Schools. Specific tasks for each of the groups, including the steering committee were outlined in the proposal. Finally, Professor Morse was written in as project director.

Completing the proposal in order to deliver it by the required date was an accomplishment for us as exceptionally busy people. As we worked, we actually were concerned that we just might receive the grant! The amount of $20,000 was allocated to the institutions who were selected to develop the magnet school plans and we were unsure as to whether that amount would be sufficient. Too, the timeline for doing the actual work was exceedingly brief. The projects were to begin October 31 and be completed by February 27. With the Thanksgiving and Christmas holidays in the middle of that time, we knew there would be difficulties.

One further concern, were we to be selected, was the fact that the time span for the project overlapped two semesters. A faculty load would be destroyed; we did not know how to even consider that factor.

Thus, we alternated between wanting to receive the grant because we knew we had a fine proposal and were greatly enthused about being involved in the prospect of developing early childhood magnets, and being afraid because of the immensity of the undertaking for an institution the size of Maryville. We were aware that we were facing competition from institutions larger than Maryville, but we found it hard to believe any were better. Thus, the waiting was difficult.

Just before Christmas, not in October, we heard we had received the grant and were the institution selected to work with the St. Louis Schools to develop the early childhood magnets. We were invited to a meeting with the others who had been selected to receive information about timelines and tasks. Our concern about the lateness of the date was somewhat tempered by the modification in the required timeline to May 5 for the report to the Associate Superintendent and May 15 to the Court.

Thus, we set to work. The District had designated a Project Co-Chair from the St. Louis City Schools. Unfortunately, all Co-Chairs from the City Schools were assigned to several magnet school project groups and were "meetinged" to death. Fortunately for us, our Project Co-Chair was a task oriented, knowledgeable person who is a long standing curriculum coordinator for the district. She had been in the district for many years and was an acknowledged leader. Her knowledge of district politics was phenomenal and saved us many times from shooting ourselves in our collective feet. She helped us obtain helpful and knowledgeable people for the steering committee and focus groups. Research and experience tells us that people make the difference when working with large bureaucracies and our good fortune in having her assigned to us supports that axiom.

As planned, an Education Division faculty member chaired the majority of the focus groups and worked to obtain membership from both the urban and suburban community since the magnet school concept mandated equal representation by both races and from suburban districts as well as the St. Louis City Schools. It was difficult to find parents from both St. Louis City and St. Louis County Suburban Districts, although we had easy access to teachers from the city and county districts. We also had access to administrators and other professionals. However, parents proved difficult, especially finding parents of young children.

Also difficult was finding time for all the meetings in our already busy schedules. Of the eight education faculty members, four were actively involved in the magnet school development process. The focus group on curriculum had the most to work from as the Cognitively Oriented Curriculum was mandated. However, extending the curriculum to include first and second grade and coordinating it with the St. Louis City Schools' curriculum was a worthy challenge. Also, the state was in the process of expanding upon the Cognitively Oriented Curriculum to a broader constructivist curriculum called Project Construct. Materials had to be found, the extension of the curriculum written as developmentally appropriate and resources such as hands on science/math equipment planned. The focus group involved with the area of staff identification and development, co-chaired by Kathe Rasch, had to "deal" with the district's personnel department, known by all within the district as retaining exclusive control of personnel issues. Because magnet schools were court ordered did not heighten their interest and concern in hiring people especially qualified for the job. The district was concerned with staff reduction and we were concerned that the magnet teachers not be drawn from the total pool of laid off teachers rather than truly qualified persons. That focus group also had to write job specifications for all since the concept of early childhood magnet was a special one.

The focus group on facilities, co-chaired by Nancy Williams, was required to deal with huge amounts of specifications, yet had to develop a facilities proposal to meet the very special needs of the young child and the curriculum. In addition, we were told we would have, at least at the first school, Wilkinson, 30 early childhood handicapped children. The school is on a hill and has three floors. There is no elevator. Needless to say, we had major concerns.

So, all focus groups set to work. Many dinners, much talk, much writing, and a great deal of communication ensued. We heard rumors of dissension among other magnet school planning groups. We heard some were spending their money wildly; others were feuding with their St. Louis City members over governance of the center; others had brought so many community members (really influential people) on to their committee that nothing was happening. We listened and continued to work.

One concern kept surfacing as we worked. The document was due in early May; our first magnet was supposedly due to open in January. Huge amounts of work had to be done to the building which, until June, was housing another elementary magnet program. Then we heard that the building would not open until September of 1990 due to an explosion at the site selected to house the prior magnet program. We would lose an entire year if this happened and we were afraid the excitement and impetus would be gone.

Obviously, emotions were running high. By this time we had committed a great deal of ourselves to this process and we fully expected our plan to be accepted by the judge and the district, but we had received no assurances of acceptance from periodic updates submitted to the district. But, again, the deadline was met and the Maryville/St. Louis Public Schools Plan was completed on May 5. Our St. Louis District Co-chair was effusive about our work and our plan, telling us how much she enjoyed working with us, especially in comparison with the other group to which she had been assigned. From various sources, we heard some groups didn't turn in their

projects, either refusing to do so because they couldn't get commitments from the district to their "demands" or because they just couldn't get it together in time.

And again we waited and waited and called our friends. We heard nothing from the district or the judge. To make matters worse, a group of antibusing candidates had been elected to the St. Louis Board of Education thus stalemating budgetary matters. We couldn't schedule faculty for next year, especially Sheila Morse, for if the judge and district accepted our plan, she would be literally "bought out." If they didn't, she needed a full load. In the meantime, we received word that it was highly unlikely that our first magnet would, indeed, open when planned. We began to think about a pilot project to keep the impetus going and to "test out" the curriculum that had been developed. Supported by our Co-Chair from the district who knew the "right" principals and schools to suggest, we approached the Central office of the District with a proposal for a "pilot project".

The Pilot: Making It Happen

Discussions in our focus groups, with our Co-Chair and among ourselves led us to believe we could successfully pilot the curriculum with four classrooms of children from preschool through grade two. We knew, however, that if we were to really replicate the project we projected for our first magnet, we had to have aides in the classrooms in the same way aides were written into the plan. To really obtain useful and reliable data, we had to replicate the Magnet school as closely as possible. It was also necessary to have special curricular materials and resources such as those which had been written into the actual magnet school plan. The teachers would need training in the Project Construct curriculum and assessment framework. We also needed a supportive principal and teachers who were not "volunteered" by the principal. And we needed money because although the Associate Superintendent expressed interest in our idea, he had no cache of funds, even from the desegregation money, to fund our pilot. One very real concern was expressed by both the Associate Superintendent and our co-chair; that if a school volunteered to be part of the pilot and was provided extra aides and extra resources and support, it should not be left "high and dry" in the fall of 1990 when the "real" magnet school opened. Fairness and equity became an issue and these issues quickly translated into time and money. The district had no extra funds, even from the desegregation money provided by the state. Nor, of course, did we. In addition, we worried how we could "free up" Professor Morse or any other Education Division faculty member to spend even one day a week providing training and support at the pilot unless we had funding to buy out part of her time. Fiscal resources at Maryville College were no more plentiful than in the St. Louis Public Schools. Yet we knew that we had to demonstrate our commitment to the project if the school district agreed to go with the pilot.

The Monsanto Grant

Fortuitously, about the same time we were discussing the possibility of a pilot with the St. Louis Public Schools, the President of the College and the Vice President for Development were seeking funds from the Monsanto Fund for the College. As with many foundations today, Monsanto had changed its thrust. Rather than providing funding for "bricks and mortar" as desired by Maryville, the Foundation has committed itself to funding projects which are in its own "self interest". Thus, as an organization highly specialized in science and technology, the Monsanto Fund looks for projects which fit its own thrust. Locally, the Fund had already funded a project to encourage science at the secondary school level. It was interested in funding (yet, to date, has not) the elementary school magnet we nearly bid for--science, mathematics and technology. The frosting on the cake, so to speak, would be encouraging the development of scientific and mathematical thinking in very young children.

The Monsanto Fund's President, Dr. John Mason, is a friend of education. At a meeting with the President of the College, the Vice President for Development and the Division Chair, he almost literally committed the Fund to supporting the college's Education Division if a proposal were developed focusing upon the magnet school concept, highlighting the concepts of physical knowledge, logico-mathematical knowledge and stressing the need to upgrade the science labs at Maryville to provide quality preparation for the college's students, especially those in early childhood and elementary education as well as science majors. A deal was struck!

In July of 1989, the Education Division was awarded a $500,000 grant by the Monsanto Fund. Six activities were to be undertaken: 1) pilot a developmentally appropriate early childhood curriculum with particular emphasis in mathematics and science experiences in four classrooms from preschool through grade two, 2) renovate and upgrade the science laboratories on the Maryville College campus, 3) establish a math and science teaching laboratory on the campus, 4) establish a professional development center in the first of three magnet schools to be established in the City of St. Louis, 5) develop an evaluation design for monitoring and implementation of the curriculum, and 6) establish the Monsanto Scholarship Fund to provide scholarship for minority applicants interested in teaching in early childhood education or in the various areas of science.

The Monsanto grant was the final push to make the pilot accessible. Funds were available to employ three aides to work in the classrooms. Funds were available to "buy out" a portion of Professor Morse and employ a science specialist to work with her and the teachers in implementing the curriculum. Funds were also available to begin the upgrading of the science labs on campus.

The Danforth Grant

The Project Construct curriculum and the magnet school plan were designed to incorporate a strong parent involvement component. Thus, it was believed that the pilot should also include this important element. Once the school district agreed to participate and a pilot school was found and funds were available from the Monsanto Fund to support the pilot, Professor Morse sought funds to support three related activities:

provision of a part-time parent coordinator
development of parent involvement activities
purchase of parent involvement resources for
the Maryville College Curriculum Library and faculty use

It was believed also that the pilot should replicate, as closely as possible the curriculum and related activities such as the parent involvement component. Also, if Maryville students, as part of the professional practice school, were to be involved in the magnet activities, materials supporting that involvement also needed to be on campus for the teaching/learning process.

Thus, a proposal was written to the Danforth Foundation and in September, 1989, the Division received a one year grant of $10,000 to support a pilot of the parent involvement component of the early childhood curriculum which had been collaboratively developed by the curriculum and parent involvement focus groups.

It should be emphasized that without these outside funds, the Education Division at Maryville could not have considered the pilot. Further, the solicitation of funds was accomplished by Maryville; however, the fact that the college was working with the St. Louis Public Schools and needed the funds to accomplish a project which might improve the education of young children, and, particularly, urban and minority children and their parents clearly gave impetus to the funders.

And, of course, the personnel with whom we were working in the schools were more than willing to meet with the funders and provide the kind of written support and data needed for a proposal.

The Pilot and What We Have Learned

The school selected by the school district for the pilot was located in north St. Louis, an exclusively African-American residential area. As an African-American school, it was given the status as a "school of emphasis" through the court order. The school's area of emphasis, fortuitously, was math/science. Thus the area of emphasis fit nicely into the thrust of the Monsanto Grant and the focus of logical/mathematical thinking and reasoning which is embedded in the early childhood curriculum, Project Construct. In addition, three of the teachers were already somewhat familiar with the curriculum as it had been implemented in the city schools several years before. That is not to say they were comfortable with and able to use the constructs of the curriculum. They simply were familiar with the ideas. The first grade teacher had adopted the main constructs several years before and easily made active use of the curriculum. Two of the pilot teachers were white. Two were African-American as were the aides. In addition, the part-time parent involvement coordinator, selected after advertising in the local papers, was an African-American male who had grown up in the pilot school area and, indeed, had attended the school. He was taking a year off from school prior to beginning study to become a minister. His selection was considered, at the outset, to be a major asset.

During the pilot year, 1989-90, a number of activities were undertaken. With funds from the Monsanto Grant, a science educator was employed on a part-time basis to work with Professor Morse, the early childhood specialist and with the teachers. These consultants spent one day each week in the school throughout the year observing and giving feedback to the teachers in their classrooms. In addition, inservice training was provided through classroom modeling, weekly mini training sessions and by providing a course one evening a month which was required of the pilot staff but also open to other early childhood teachers in the district. Parent/child activities were also developed by the consultants when a new topic or theme was introduced into the classroom. These activities were designed to be taken home by the children and shared by the child and the parents.

As previously indicated, the Monsanto Grant provided funding for the employment of three aides, for the kindergarten, first, and second grade classrooms. The preschool classrooms had already been provided with an aide by the district as part of another project. These aides, actually employed by the college, were jointly screened and selected by the school personnel and Maryville.

The classrooms were also stocked with materials which were deemed developmentally appropriate for young children and which would foster exploration and the construction of concepts and experiences, especially in the areas of mathematics and science.

As part of the evaluation design, information from the pilot was gathered which would be used during implementation in the first early childhood magnet. Data was gathered from a number of sources in order to validate the effectiveness of the training by the consultants and the involvement of the consultants with the teachers in the classroom, and to monitor the progress of the teachers and aides as they moved toward implementation of the curriculum. Data gathering devices included: periodic written observations, analysis of the observation data, anecdotal log entrees of specific events, and an end of the year evaluation sheet. Children at the kindergarten level and above were given the Stanford Achievement Test because of a district mandate. It was the intention of the project staff to attempt to develop protocols and instruments which could be used in the three subsequent magnet schools as they began implementation.

What We Have Learned: An Initial Analysis of the Data

Implementing a new curriculum, even with volunteers, isn't easy. In a document entitled "Monsanto Report Year One: 1989-90 (Morse, 1990a), the following entry makes the point:

> The preschool teacher is disarming and always nods in agreement to curricular statements but there was no evidence of expanded growth. Numerous books and games were taken in (by the consultants), but few if any of them were used with the children. There was no evidence of implementation from any inservice presentations.
>
> The teacher, daily, offers a worktime for the children but rarely interacts with the children . . There was little or no effect observed . . . resulting from training . . . often missed the noon unit meeting. There was no evidence that the content covered during this time was implemented in the classroom. She has a set plan and set of activities developed over the years which . . . she delivers from year to year. (p. 5)

According to Morse and Henry (the science consultant), this teacher seldom came to the monthly classes after school (although free graduate credit was provided). When reminded of the class meetings, she was always very pleasant and indicated that she would be there, but "seldom came and never excused her behavior." (p. 6)

Obviously, old habits die hard and the Project Construct curriculum is hard work and unpredictable to the novice implementor. Even though this teacher, in theory, at least, was familiar with the content, actual implementation was lacking.

On the other hand, the first grade teacher "has always reflected the role of facilitator but has grown in this area". According to Morse:

> . . . She has expanded on encouraging autonomy in the children. She encourages conflict resolution by the children and has the children vote regularly on a wide variety of possibilities. Her questioning skills have become more diverse and divergent . . .
>
> The aide (in this room) has worked well as a team member. The two compliment each other well . . . (p. 7)

And, in another entry:

> The first grade teacher probably made the greatest use of training efforts. She has the greatest experience with the curriculum and this may have affected her continued growth . . . (p. 8)

But even in classrooms where the teacher was totally uninformed about the curriculum, growth DID occur. The second grade teacher, used to having the children work in rows all facing the chalkboard moved to the use of centers. As materials arrived from the Monsanto Grant, she developed areas centered on those materials and each type of material seemed to suggest to her a separate area. Unfortunately, this teacher's room was vandalized twice during the year, thus impeding her progress. However, all materials were replaced, thanks to the grant, and her progress continued:

> (Teaching) . . . was an area of growth. Initially (the second grade teacher) was highly structured and restrictive . . . numerous threats and negative comments. As the year progressed the consultants saw her smiling more and the interactions with the children were more positive . . . (p. 9)

Yet, even when the teacher attempted to adopt a non-authoritarian stance, problems occurred because the aide in this classroom saw herself as a black role model for the children (the second grade teacher was white) and did not approve of many of the behaviors the children exhibited in the open, more child centered program. Thus, she exhibited punitive behavior even when:

> There were complaints from parents concerning her negative and punitive treatment of the children . . The aide, too, seemed to try to undermine the program with the other aides. The kindergarten aide, in particular, seemed to be swayed by her influence . . . (p. 9)

Thus, even when the consultants, as well as the principal and teachers, played a major part in the hiring of the aides and spent many hours in the classrooms, problems flared from time to time. Interpersonal relationships among and between people who work so closely together are often problematic. In the case of an aide/teacher relationship in which there was literal refusal to work with one another, the consultants with the principal, a man utterly devoted to the children and the school, had to remove the aide from the classroom and place her elsewhere in the pilot program. Support by the principal in this area was crucial and it was forthcoming.

Evaluation Data: Standardized Tests

As indicated earlier, the Stanford Achievement Test was given to all children in the district above the kindergarten level. Thus, although inappropriate and lacking reliability with such young children, the data was obtained and analyzed for the kindergarten, first and second grades. Of the three classrooms tested in the pilot, two showed overall improvement in the basic battery. Morse summarizes a lengthy discussion of the test data with the following comments:

> . . . most teachers in the pilot showed gains on a standardized year-end test, the Stanford Achievement Test, over non-pilot classrooms. Even a teacher who took the course but did not have access support (as the pilot teachers did) showed NCE gains over non-pilot classrooms . . . (Morse, 1990a, p. 19)

Evaluation Data: Qualitative/Survey

An end-of-the-year evaluation was implemented in order to seek feedback which might be useful for the 1990-91 implementation of the magnet and to obtain data about the pilot project itself. The responses were positive in all areas explored with the exception of the participation of the parent coordinator who was viewed as non-participatory in two of the classrooms. His participation will be discussed in the next section.

Teachers were asked to list one "wish" they had at the close of the program and among those wishes was a request to continue the program at some level at the pilot school the next year. As a result of a) that "wish", and b) a request from the building principal who had highly and regularly supported the pilot and c) concerns expressed by the Associate Superintendent and Co-Chair when the school was volunteered by the principal, Maryville decided to continue involvement, though in a somewhat limited manner, with the building. The pilot teachers were invited to participate, for example, in a week-long training institute on Project Construct in the

summer of 1990; the consultants agreed to continue visitation and consultant time to interested pilot teachers on a monthly basis and provision was made to expend approximately $1,000 in additional resources for the building for teachers continuing to implement the curriculum. Obviously, the Monsanto Grant paid for these resources. Unfortunately, with the opening of the first magnet in the fall of 1990, funds are no longer available to pay for additional aides in the pilot school building.

The Parent Coordinator

As indicated earlier, a parent coordinator was employed part-time as a result of a grant from the Danforth Foundation. As with the three aides employed with Monsanto funds, the parent coordinator was African-American. He had the added attraction of being a college graduate, a former pilot school student who knew the area and he was, by choice, out of the workforce to prepare for the seminary. He was actively involved in one of the local churches. He appeared to have everything going for him to be an effective parent advocate.

The Maryville consultants met with the parent coordinator to outline the activities he might undertake to support the Project Construct curriculum and the developmental nature of the project. In October, 1989, the parent coordinator visited the four pilot classrooms to become acquainted with the teachers and the children and to develop a list of parents who might be interested in becoming involved in the project. Subsequently, a questionnaire was developed and sent to each parent to determine the children's interests and any additional information which might be useful. Most parents who responded indicated interest in volunteering their services for special activities or in working with their children at home. These activities were initiated, as discussed earlier, by suggestions made by the consultants to the teachers.

Home visits were also planned, yet although the parent coordinator indicated a genuine interest and had a caring attitude, few visits were made. He expressed concern to the consultants about his acceptance into the homes. He felt he was not totally welcome and wondered if his being a single male might put the (usually) mother in an uncomfortable situation.

However, after the pilot was ended in late spring, the consultants found, among the parent coordinator's papers handwritten notes which were even more telling:

> Why I Don't Like Visiting
>
> . . . Fear of rejection
> . . . What I might see
> . . . Feel handicapped because I don't know what to do/say; I'm out of touch
> . . . Fear for my life
> . . . Concern about going alone
>
> Considerations
>
> . . . Am I being fair to parents?
> . . . Am I being fair to my job?
> . . . Have I prejudged (stereotyped) all parents? (p. 4)

Interestingly, these concerns had never been brought to the attention of the Maryville consultants, yet they were obviously very real. Although male, of large physical stature, from the area and involved, the neighborhood posed real fear. According to Morse,

> The neighborhood surrounding the school reflects the threats often associated with poverty and urban blight. Numerous houses had been abandoned or were in disrepair, buildings were emblazoned with gang names and slogans, and reports often appeared on the local news stations concerning drug and/or gang related deaths and killings on nearby streets.
>
> . . . One is struck by how very insulated the educational researcher is as he or she makes recommendations concerning interactions and involvement with parents and children of poverty while sitting in "the ivory tower" . . . (Morse, 1990b, pp. 5/6)

The Danforth funds, as in the case of the Monsanto funds, permitted the piloting of a parent involvement coordinator and parent involvement activities, all of which we anticipate will be part of the first early childhood magnet. Although Morse indicates, again in the Danforth Report, that "as is often true of such pilots, it is possible that the project brought to light more questions concerning practice than answers". (1990b, p. 10) Much was learned which can be transferred to the first magnet which has already opened. And although it is believed that parents of magnet school children involve themselves in school activities to a greater degree than the parents in the all African-American schools of emphasis in the city of St. Louis, many of the things learned can certainly be transferred to the three early childhood magnets.

IN THE MEANTIME. . .

While the Maryville faculty and most especially Morse and Henry were highly involved in the pilot project, activities related to the first magnet were progressing simultaneously. These activities impacted the time, and the energy, of the two consultants as well as the other faculty involved in the project.

With the final go-ahead for the actual magnet project, the principal for the first building was selected by the district. This decision was made without consulting Maryville. When the news was conveyed, over the phone to Professor Morse, much concern was expressed, on our campus, that this person would be the "right" one. Upon meeting him, we felt great relief.

To our initial surprise, the principal selected was a white male who had been in the system at least 20 years. After discussion and analysis, it seemed logical that a white male would be selected in order to provide potential white suburban parents a feeling of comfort. Were we correct? We don't know as yet.

What we did find out quickly, after meeting with him, was that he clearly supported the Project Construct concepts and was actively excited about the possibility of a professional practice school at Wilkinson, the first school and his magnet. And we found, quickly, that collaboration came easily to him. The interviewing of teachers, an area about which the Staff Identification Focus Groups had been worried, became a truly collaborative affair. Faculty members from the Education Division joined the principal and the Co-Chair of the Project from the city, after school and on Saturdays to interview prospective teachers aides and specialty teachers. We marveled that as each candidate was interviewed, the principal made a statement regarding the professional practice school component of the program, that teachers would be living in a gold-fish bowl with people coming in and out and if they couldn't be comfortable in that kind of environment, they weren't right for the early childhood magnet.

THE FIRST MAGNET BEGINS

The teachers, and most of the new aides, were employed by the middle of the summer of 1990. Some discomfort occurred when the reality of a teacher leaving the pilot school and moving to Wilkinson occurred. Sensitive to the needs of the pilot principal who had been so supportive of our initial project, Morse and the magnet school principal, elected to employ only one of the pilot teachers, the first grade teacher who exhibited the most integration of Project Construct in her classroom. Believing that such a strong teacher could be a professional development asset to the true beginners in the project, she became the logical choice. The second grade teacher also applied and was keenly hurt by being rejected since she had volunteered as part of the pilot project. However, because Wilkinson will, the first year, only go through grade one, it was possible to advise her that she would be a real consideration in the 1991-92 year when the second grade is added. In the meantime, she will be an important contributor to the original site in pilot program continuity. Yet, it was obvious feelings were hurt.

As written in the plan, training began over the summer for all teachers involved in the magnet. Construction began on the building and, in a problem not needed, the State of Missouri filed suit concerning what they viewed to be unnecessary expenditures. Construction halted until this problem was rectified by somewhat harsh words to the state by the judge. However, this didn't occur until after Morse had spent many hours in the office of the school district's attorney and pored through many pages of briefs in the prospect of being an expert witness in the case.

The school opened in late August to a series of muggy and miserable 95 degree plus days and arrival of classroom furniture and supplies the week before opening. Yet the children and teachers made it through on high notes. Morse and Henry spent time each week getting acquainted with the building and tried to stay out of the way of teachers as they coped with four, five, and six year olds bussed or otherwise transported to the building, boxes of materials stacked throughout and myriads of dignitaries, including a circuit court judge, walking through the building. The remainder of the Maryville faculty as of mid-October, had not been in the building, sensitive to the confusion already in existence. However, on a Friday afternoon in the third week, the Maryville faculty hosted a wine/cider and cheese party for the Wilkinson faculty and staff to celebrate the opening of the building and wish them well. Plans for a Teacher Education Committee meeting to be held at the school the following week were made with the addition of the magnet school principal to that committee.

Thus, gradually, the Wilkinson Early Childhood Magnet School is being readied to begin the next step, that of professional practice school in collaboration with Maryville College. Although we had been eager to begin with that concept on opening day, it became evident in meetings with the Associate Superintendent, the principal, Morse, and Henry, that the teachers and children needed time to "settle in" before preservice teachers appeared, district teachers were brought in for workshops, and related activities were initiated. The first step, it was agreed, would be the development of a School Based Council which would include all the stakeholders, including the Maryville faculty. This is planned for by the end of the first semester.

On the other hand, issues have arisen within the first month which have lead to concerns that the teachers aren't fully aware of the tenets of a professional practice school, that they need to be more assertive and, at the same time, collaborative in working with each other as closely as they must in the project. Other issues have arisen which, as in the case of the pilot, demonstrates the importance of the communication structure.

TENSIONS AND POSSIBILITIES

The collaboration of a large, urban city school system and a small liberal arts college is somewhat unusual. The development and implementation of three early childhood magnet schools, and an interim project piloting curriculum development and parent involvement are exciting and taxing endeavors for all involved. Tensions internal to the project impacting all participants can be expected. Tensions caused by the project which radiate outward into other areas can also be expected. However, possibilities from such a project also exist in abundance. We briefly discuss these tensions and possibilities as they have evolved over the several years of the project.

Project-related Tensions

School District Factors:

Staffing and Staff Selection

While, as indicated earlier, Maryville was involved in selecting teachers and aides for the magnet school, other site personnel were selected either by the principal or by the district without Maryville participation. Obviously, the situation was beyond our control. Even if we were asked to participate, time was a factor. Teachers were interviewed after school and on weekends. Our schedules had to be adjusted at short notice to assure at least one Maryville faculty member at all interviews. Professor Morse spent more time in the St. Louis City Schools interviewing potential aides than on campus for several months. Thus, the selection of a librarian, secretaries and other personnel were, in some respects better left to the principal and/or district. However, because the early childhood magnet is based upon specific developmental and curricular principles, we hoped to have special and carefully selected personnel in all jobs.

On the other hand, if the early childhood magnet school concept is to be replicated throughout the St. Louis system or elsewhere, it must be transferable. Too many restrictions, especially with personnel, could hamper that process. We will learn if this is correct. Yet, not having control over personnel selection was a tension.

Construction Schedule and Building Facilities

It had been anticipated that when the first early childhood magnet opened, the building would be renovated and ready for the children. However, we had been warned by our St. Louis Public School colleagues that it "would never happen". How right they were! Politics often held up the funding process so that construction could not progress in a timely fashion. As indicated earlier, the Missouri Attorney General's Office filed suit to halt construction of a computer center and library. Their contention was that young children did not need computers nor a library. Their rationale was money. The State of Missouri must fund all magnet schools and the State was attempting to "save" money at the expense of the children. Fortunately, the judge in the case well understood the ploy and stopped it. But, in the meantime, construction ceased.

As of late October, the school is in a state of disarray. Construction is progressing as the teachers teach and the children learn. The building, cosmetically, is not what it should be nor what it will be. Building codes are being violated. One wonders how the parents, both the suburban county parents who are sending their children to the school from long distances and the city parents who have looked forward to this early childhood opportunity feel about the building.

We know how the teachers feel. They know it will get better, but for now it is difficult. The Maryville faculty hesitate to add to the confusion by spending time at the school or taking preservice students into the building.

The construction will be completed, but for the time-being, the situation is difficult and causes tensions among all concerned.

Impact of the Court

It is easy to condemn large city school systems as bureaucratic and undemocratic. It is easy to condemn them for poor instruction, drop-outs and for all sorts of problems which they do, indeed, handle. However, we have also found that living with a court-ordered desegregation plan and being monitored by a judge is an extremely difficult situation. We have been humbled by the complexity and, at the same time, frustrated by the process.

One does not TALK to the judge. One communicates through his/her assistants or in writing. The judge, obviously, is not an educator and makes decisions based on data often not appropriate for the learning of children. We have, often, wanted to talk with the judge directly. We have, we acknowledge, communicated in writing. We received no response. We most certainly understand the frustrations of the school district personnel as they deal with this situation.

The Superintendency

The St. Louis Public Schools Superintendent resigned the day Maryville College, the Monsanto Fund and the School System had scheduled a news release to announce the $500,000 Monsanto Grant. We were out in force at the pilot school, the principal was excited, the Governor of the State was there, the children were dressed in their best . . . and none of the television channels nor the papers reported on the event. The superintendent's resignation captured the limelight.

In addition, the resignation of the superintendent and the appointment of an interim superintendent has, of course, created an atmosphere of uncertainty within the district. The superintendent seldom visited schools and maintained a distance from the community. The interim superintendent, on the other hand, has extended his hand to the schools, the teachers, and the children. He visited the early childhood magnet the first day of school, touring the school, talking with the children and teachers. He has expressed interest in the project and conveyed that to Maryville personnel.

Yet, the selection of a new superintendent is on the minds of us all. The interim superintendent is a friend and a supporter of the project. Will he be selected? If not, will the new superintendent support the project and the concept of a professional practice school. Another tension!

Figuring Out the Rules of the Road

Surviving within a large bureaucracy is easy if one keeps to oneself, doesn't rock the boat and plays it safe. Survival within a large, urban school system, by a small college and by faculty who have never taught within the system can be tricky. We have been fortunate to be guided by our colleagues in the project. They provide us with advice, "gossip" which teaches, and support. If patience isn't one's best point, the system can be frustrating. Yet, working with our St. Louis City teachers in our graduate program has also been helpful as they give us information and advice.

We are learning. The further process of developing and implementing the professional practice school will no doubt tax the best of us.

A related piece of this is the need for constant communication with all parties. Attempting to implement a new curriculum with a particular philosophy can be difficult for all, especially those who haven't "lived" the philosophy as have the higher education folk. It is especially easy for the teachers to revert to "top-down" behavior with the children and, on the other hand, the administrators to revert to "top-down" behaviors with the teachers . . . especially in times of stress. Communication between the teachers and the Maryville faculty on site can be difficult if all are not tuned in to the same tune. Knowing the "rules of the road" can be especially helpful here also . . .

Campus Factors:

Time

Perhaps the greatest tension faced by Maryville faculty has been time. Life on campus goes on; requirements of the division and the rest of the campus intrude into the life of the magnet school. Even the funds to "buy out" a piece of time for faculty doesn't solve, totally, the time problem. Resolving it will be increasingly difficult as more faculty become involved with no time "bought out".

Student Concerns About the St. Louis City Schools

Maryville College students are, for the most part, drawn from the suburban St. Louis area and rural Missouri. The Education Division has made a strong commitment to inner city schools and African-American children through the magnet school project. As we have cycled our teacher education students into the St. Louis City Schools and suburbs in the "inner ring" of St. Louis, they have expressed concerns for their safety as well as their ability to relate to children of races and cultures different from their own.

This tension has been discussed at length with individual faculty members and at division meetings. The preservice teacher education program contains within it a number of multicultural experiences, both on-site in schools and in our own campus classes. We are providing simulation experiences, readings, opportunities to meet people of diverse backgrounds and much discussion.

At the present time, Education 200, the second field experience and the one where students spend three half days each week in classrooms, mandates a minimum of five weeks in classrooms in a district which is more than 90 percent African-American. The first early childhood students will visit the magnet this coming spring. We sense tensions lessening. However, monitoring and on-going work with our students will be necessary as we share our commitment to all children with them.

Relationships with other Districts: Clinical Experiences

The use of the first early childhood magnet school for field work and the ultimate development of a professional practice school will consume untold energy as well as time. Further, the site provides for training only up to grade two. Thus, all our preservice training cannot take place at the early childhood magnet. In addition, given the nature of the Maryville program and our extensive and intensive clinical requirements, the site simply cannot accommodate all our requirements. How to develop and implement this site and nurture and continue our present sites is a question with which we are presently grappling.

Again, time and energy as well as good will with other districts are all involved. Faculty within the division have developed and nurtured a variety of placements. Teachers who model our reflective/constructivist approach have been found and encouraged. Moving from them to the new site is not even a consideration. However, maintaining all at a high level is a tension which we are now facing.

Further, our relationships with a number of schools in local districts have been exceedingly strong. One district, in particular, has been a key to the ongoing development of our program and program model. As we move into the magnet school for increasing amounts of clinical work, we know we must not lessen our work with all our collaborating districts, but most especially the one with whom we have such a special relationship. To that end, the Division hosted a coffee for all building principals the first week in November to discuss our evolving program and program model and how we hoped to be working with them in the future.

Tensions and Possibilities: Mixed Blessings

Total Campus Involvement

It has been the intent of the project to involve not only the Education Division, but also a number of other academic divisions of the college in the magnet school project. When the Education Division first began a consideration of a magnet school proposal, we invited representatives of a number of academic divisions across campus to a meeting in the office of the Vice President for Academic Affairs to share our ideas and determine if any of them would be interested in participating with us. We wrote the Allied Health and Math/Science Divisions into the proposal for the Early Childhood Magnet.

To date, the Math/Science Division has been involved, although in a minimal fashion, through the renovation of its laboratories. A representative of that division sits on a Monsanto Grant Committee to coordinate the grant. However, involving the faculty with the teachers and the children is somewhat more problematic. Although they have benefited from the Monsanto Grant, it is easy for them to see the actual magnet school project as "belonging" only to the professional educators. Actual involvement in the school will be more difficult. However, several members of the Math/Science Division have taught in the public or private schools at the elementary and secondary levels. They have a commitment to teaching and learning and to their disciplines. Their involvement in the project may be easy to develop and sustain once the school is ready for more personnel. Again, however, time is a major tension.

On the other hand, the Chair of the Art Division, a member of the Teacher Education Committee, visited the school, toured the premises with the principal and has already expressed interest and excitement about the project. Involving art and interior design students in a meaningful way may be difficult, but they will no doubt be encouraged. Perhaps a playground, presently non-existent, can be designed and built with their help.

To date, we have not involved other faculty or staff from the campus in the project, mainly because the project is just evolving and the first magnet has just opened. Our relationships with nursing, physical therapy and music therapy are such that their involvement could be a possibility and opportunity for all. The major tension again, would be time--to plan, to meet, and to engage with the teachers and children.

Possibilities

Time does not permit a thorough development of all the possibilities which this project offers to the entire Maryville College community. A few will be discussed.

Involvement with the St. Louis Schools and Minority Students

Maryville College is located nearly 15 miles from the City of St. Louis and is not on a bus line. The college population is largely white and Anglo-Saxon. The Education Division, in its preservice program, presently enrolls one African-American student. The potential impact of the Monsanto Fund Scholarship for minority students who wish to teach young children and/or science is an asset. The connection with African-American teachers who can encourage students to consider Maryville is a further asset.

The principal of the magnet has already indicated a desire to develop a program for African-American aides in the school to complete preservice education at Maryville College. Thus, our programs will be enriched by a more diverse clientele. Our campus students will be enriched by a more multicultural student body.

The Professional Practice School

Holmes Group Institutions have made much out of the professional development school concept. Yet they do not have the only professional development or professional practice schools being developed in the country. This concept can truly change the delivery of education at all levels. As we further develop our first professional practice school, we have much to learn. Yet, by providing a site for preservice and inservice education, as well as curriculum development and assessment, we will actually be living and teaching in a constructivist manner. We anticipate piloting the constructivist teaching of our methods courses on site. We anticipate action research with the teachers and, perhaps, the children. Possibilities are endless.

Materials and Methods

The Monsanto Grant has provided for a campus Methods and Materials Center which mirrors the classrooms at the magnet school. The development of that center is in process; it will not be completed for another year. Yet we are, at the present time, teaching in it. It is alive with materials and school-related artifacts. How different from the traditional higher education sterile classroom environment! Our students have already indicated pleasure in being in the room. Kathe Rasch, who is teaching a math course to prospective teachers in the Center has commented how wonderful it is to have her materials at hand without dragging them from across campus. Again, the possibilities for demonstrations are wonderful.

CONCLUSION

In Teachers for Our Nation's Schools (1990), John Goodlad, past president of the American Association of Colleges for Teacher Education, lists 19 "postulates" that he views necessary for the creation of exemplary teacher education programs. Among those postulates, Goodlad includes concerns related to the following:

> . . . Programs . . . must be characterized in all respects by the conditions for learning that future teachers are to establish in their own schools and classrooms.

. . . Programs . . . must be conducted in such a way that future teachers (and, we believe, current teachers) inquire into the nature of teaching and schooling and assume they will do so as a mature aspect of their careers.

. . . Programs for future teachers must engage future teachers in the problems and dilemmas arising out of . . . what works or is accepted in practice and the research and theory supporting that practice.

. . . Programs . . . must assure for each candidate the availability of a wide array of laboratory settings, for observations, hands-on experiences, and exemplary schools for partnerships and residencies.

Further, Goodlad strongly advocates that those of us in teacher education have a strong commitment to the role of schools in our democratic society and to the selection of students who will be teachers in those schools. Our nation's schools are for all our children, rural, suburban, urban. Our prospective teachers must develop and sustain a commitment to all our children.

The development of an urban professional practice school by Maryville College is an immense and difficult opportunity. Yet, if we, as educators, do not take the leadership and exhibit the vision to work within our public schools when we have the opportunity, we are not extending our mission as teachers. Many alternative models might be utilized to engage institutions of our type into such a process. Collaboration certainly should be considered.

We, as liberal arts colleges, have a mission of teaching and learning. We often have the structures to enable innovative and visionary ideas to emerge and develop. We have a commitment to teaching our nation's future teachers. Serving the nation's schools is also our responsibility. We encourage you to join us in this endeavor.

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Extension of an Integrated General Education Program to Teacher Education

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General Education to Teacher Education

This is an attempt to provide the theoretical basis for the extension of a newly implemented program in General Education to teacher education programs. The new General Education Program at Spalding University is a cooperative product as a response to the national call for change in General Education in Higher Education. It is unusual not only by incorporating reading, writing, and speaking across the curriculum, but also in developing a set of integrated courses.

The theoretical need for integration stems from the realization that the "cafeteria" approach to general education does not allow students to build a coherent understanding of their physical, biological, and social world. In a piecemeal fashion, the traditional approach to general education, aims to prepare the student to understand the basic structures and relationships in their world. Unfortunately, the "cafeteria" approach almost always fails to cover all the needed subjects. But, its greatest failure is that it does not provide any means by which students can see the interconnections between the various subjects that they have studied. This lack of representation and coherence in the student's attempt to understand the basics prevents the student from dealing effectively with novelty. One can robotically apply a solution to a problem (provided this subject was addressed in the choices of general education courses made by this student), but without a coherent overview of the basics one has no theoretical foundation for dealing with new situations that did not exist at the time one was doing their undergraduate education.

Our technology is changing more rapidly than it has at any time before. These technological changes have very significant influences on the way we do things, that is, social relations or social structure. This in turn has a significant effect on the way we think, that is, our culture. However, the rapidity of technological change has made it extremely difficult for culture to keep abreast, that is, it generates considerable "cultural lag." Put in another way, today it is very difficult to know how to deal with new situations if one lacks a coherent overview of the physical, biological, and social forces that are the bases of these changes. Armed with such an overview the teacher is better prepared to find solutions to the new problems that have come into existence since completion of the teacher's professional education.

To develop and put into practice a truly integrated general education program is no easy matter. For Spalding University, being a small institution, it was possible with considerable advance preparation and faculty involvement to assemble a team of instructors from the natural sciences, social sciences, and the humanities to provide coordinated courses as required exposure to the basics in these respective areas of knowledge. Cooperation, however, was the easiest part of developing an integrated program. The difficult issue was the philosophical basis for the integration. This was accomplished through: 1) the adoption of a variation of General Systems Theory which incorporated a Sociocybernetic perspective on the nature of human beings and the groups that they form. 2) By taking the evolutionary approach of systems theory it was possible to examine configurations of matter, energy, and information as they have evolved to higher and higher levels of complexity. 3) In the natural sciences systems concepts are introduced to examine the evolution of atoms and molecules and the energy flows and exchanges within them and within the physical and chemical structures which they form. Students are introduced to the concept of nonequilibrium thermodynamics which serves as an entree to the biological sciences. Energy

flows and transformations in ecology and biology are examined. 4) These in turn serve as an integrating link to the social sciences. The sociology course was reworked in a very nontraditional fashion to serve as a platform to bring together these systems ideas generated in the other courses and to extend them to the human situation.

The perspective used here was a sociocybernetic ontology and epistemology that allows the integration of a great deal of the existing social science literature, especially that which deals with symbolic interactionism and other aspects of self-concept development and expression, minority self-concept, deviance and self-concept, the social construction of reality (sociology of knowledge), sociolinguistics, social organization as negotiated order, technologically classified societal types (sociocultural evolution), and complex organizations (including transnational corporations). In addition, this course attempts to show the relevance of the humanities to the enterprise of studying ourselves which is otherwise in the course approached as a science. This exposure to the humanities comes with the incorporation within the course of two of Chinua Achebe's novels, *Things Fall Apart* and *No Longer at Ease*. Reading about the demise of an Advanced Horticultural Society when it falls under the influence of a technologically superior society allows students to see the impact of technological change on self-concept, culture, and social structure in a setting far from their daily experience. This is a non-threatening way to ask questions about what is happening to ourselves. Furthermore, it lends appreciation to the basic humanity of other cultures, a much needed insight for people living in the culturally more diverse society in the world. This course won the 1988 Grawemeyer Award for Instructional Development (an award limited to the Metroversity colleges and universities in the Louisville, Kentucky Metropolitan area). The new systems based General Education Program, including the sociology course, began during the fall of 1989. It has major implications for teacher education in general and the incorporation of the liberal arts into teacher education more specifically.

Teacher trainees, just as all other students at Spalding, will be required to take the new General Education Program. Perhaps more than others, teachers must appreciate the interconnectedness of the various disciplines which they must teach to our youth. The extension of the new General Education Program to teacher education itself at Spalding is presently limited. New undergraduates will, of course, be required to take the General Education Program. However, the basic principles introduced in the General Education Program need to be built upon in the remainder of the undergraduate teacher training program.

Teacher education for classroom teaching is often justified by the development of sets of techniques and methods that distinguish the professional educator from others trained in a subject matter but not trained in teaching. However, these techniques and methods are only very loosely connected at best by any theoretical conceptions of the student and teacher as persons, and systems of persons such as the classroom, the family, friendship cliques, the school as a formal organization, the community, the society, the international economy and other international relationships in which we participate. Furthermore, these systems of people are only loosely theoretically connected to such concepts as ethnicity, race, religion, and sex roles. This is not to say that there is no theoretical background to these techniques and methods, but rather that what theory there is amounts to bits and pieces unconnected by a larger theoretical framework. Indeed, there are often extremely contradictory theories presented to students with no basis for choice between them. Students faced with the practical need to implement a technique or method then are left to their own devices in deciding what to do. This emphasis on the "practical" thus carries over into novel situations. However, if what the teacher considers to be practical has no empirical support, then its expected results will not be forthcoming. There are reasons why this sort of trial and error will not be self-correcting. The incorrectly chosen activities can in fact become hardened into self-defeating, often convenient, routines from which there normally is no escape. However, with a more encompassing theoretical background for the techniques and methods of teaching, not

only is the teacher better prepared for novelty, but s/he is more attuned to consistency of approach and to staying abreast of the empirical literature as it develops and sheds light upon that more encompassing theoretical basis, either as confirmation or as inconsistent and thus suggestive of an alternative encompassing theory.

When the teacher views the teaching enterprise in bits and pieces this viewpoint is passed along to the students as well. When nothing holds together one begins to wonder why any of the pieces are really important. Furthermore, one is forced to learn the pieces by rote memory for there is no framework within which to plug in new information such that one's existing understanding helps one remember the new information. That is, in having a picture of the whole it is easier to recall any of the pieces. Furthermore, memory is linked to meaning. When one can see the purpose of some information it is much easier to remember than when it seems irrelevant to everything else. Thus, a holistic perspective is extremely important to learning.

Even though the sciences can be interesting in and of themselves when presented holistically, they increase in relevance for the individual when their connections to humanity are emphasized. Here the humanities, expressed in literature and art, can lend the human touch to the quest to understand the human condition and to express much of the flavor of the search for understanding ourselves that comes from the sciences. How can teachers thrill to the challenge of developing young minds if they do not see the human adventure in its larger context? How can they have the strength to approach each day with imagination and work with students creatively if all they see in life is a set of relatively unrelated subject matters of which they are proficient in one or two and for which their students can see no relevance? The teacher, first and foremost, must see the world holistically--must see the interconnections between the sciences and how the humanities have given us insight into the humanness of the struggles which were contexts for the development of the sciences and in which the sciences contributed both solutions and additional problems.

Finally, such a holistic perspective provides the unique insights into the child's behavior and nature of performance. The main assertion of sociocybernetic perspective about the nature of humans as "symbolic beings" focuses on the meaning of "self." Also, as does symbolic interactionism, sociocybernetics stresses motivation to action as coming from self-concept. The self-concept evolves within the interconnected contexts of family, peers, social class, ethnicity, etc., where relationships between people are the result of negotiations. Such a holistic perspective with centrality on human nature allows for techniques and methods to be child-specific and situation/context relevant and gives the teacher insight into the child's understanding of his or her problems, such as difficulty in reading or forgetting homework. The most encouraging aspect of this theoretical perspective is that empirical evidence for its different dimensions is abundant in the literature. The Sociocybernetic perspective allows: 1) these bits and pieces of theory and research to be brought together in a holistic framework, 2) understanding of the interconnectedness within the different dimensions of teacher education (e.g., methods of teaching, classroom management, multicultural sensitization, etc.), and 3) the integration of the sciences and the humanities (admittedly the critical thinking of the sciences predominates, but the insight, feeling, and most importantly the quest for human values that come from the humanities can temper the rush of information coming from the sciences and put it into a more meaningful perspective).

The extension of the general education approach to teacher education can be done initially on a course by course basis. After the first phase of revising courses through faculty development, the second phase should be to develop integrating themes through a set of core courses followed by applications into specific methods courses. The following is an attempt to describe how this could be accomplished for a single course incorporating the basic content of a course in human

learning and development through the overarching theme of sociocybernetics as extension of General Systems Theory.

Educational Problems to be Addressed

This course addresses a twofold problem. The larger problem is the effect of rapid technological change affecting the social contexts in which individuals live are taking a toll on their self-concept, particularly of youth. These changes in self-concept are contributors to many social problems such as depression, suicide, drug use, and poor performance in the schools. There are many inhibitors to the development of positive self-concept both in the society at large and within the schools. Among these inhibitors in the schools are both the treatment of students by their teachers and the curriculum of teacher education which seems to be a major source of why teachers relate to students as they do. This is the second part of the two-fold problem addressed by this course. Current curricular practice does not adequately deal with the theoretical foundations of human interaction, particularly as they involve self-concept and its effect on behavior, i.e., motivation for achievement, substance abuse, etc.. This course attempts an improvement in the curriculum of teacher education through modifications in the traditional approach to the subject matter often taught under the titles of "Human Growth and Development" or "Human Learning and Development." These modifications involve the way in which the theoretical basis of learning and human development are incorporated in the curriculum. These modifications will better prepare teachers to relate to their students in such a way as to more likely engender positive self-concept. Teachers would be more cognizant of the reciprocal nature of their own and students' self-concept and better able to improve their own self-concepts where necessary.

There is no dearth of supportive evidence that education of the young in America today is in serious trouble.[1] Scores of task forces and commissions as well as billions of dollars in research and program development seem not to have made much difference.[2] The gravity of the consequences of these problems can be better appreciated with an example. Jim Dezell, General Manager of IBM Educational Systems, points to one of these consequences in his assertion that,

> The single most pervasive problem facing American society today is that one out of three of our young people are leaving school without the skills necessary to become successful citizens. I believe that if we don't fix that problem, we're going to build an underclass that can be devastating to our society (*Electronic Learning*, 1989:9).

This problem cannot be laid completely at the door of the educational system, let alone teacher education programs. As the saying goes, students bring many problems with them on the bus. However, Dezell's attribution of the source of this problem is very interesting with respect to pedagogy. He rightly attributes much of the impetus for this disaster to failed self-esteem. "The most important thing in life is self-image. If you don't have a good self-image, you're not going to be very successful at anything" (*Electronic Learning*, 1989:9).[3] As shall be argued, self-concept is crucial to the educational process, although it has historically received only nominal attention. Self-concept is a theoretical conception that allows teachers to tie together a body of theories and methods that can begin to address the enormous problems of education in the United States today.

The general educational problem to be addressed in this course is that even though we give teachers techniques supposedly by which to teach, we give them no holistic understanding of why these methods work so that when the circumstances change and new methods are called for the teacher will be able to draw upon that understanding to develop new methods appropriate to the new situations. By organizing the course around a central integrating theme, in this case self-

concept, it is possible to draw from the theoretical and empirical literature of the social sciences and education to provide such a holistic understanding.

The specific educational problem to be addressed in this course is the lack of grounding in the basic interaction processes, particularly the dynamics of self-concept development and its implications for behavior, that are the foundation of the educational process. It is assumed here that this lack of grounding in the basics of human interaction, on the part of teachers, contributes significantly to the poor self-concept of many students and consequently contributes to the poor performance of American education today. A proper grounding in the basics would provide teachers with an appreciation of the changing social contexts that affect the development of self-concept in their students and themselves, as well as the reciprocally negotiated relationships, into which they enter with their students, which again affect the development of self-concept within their students and themselves.

The issue of self-concept is more central to the educational process now than at any time in history. The erosion of the contexts in which individuals receive affirmation of their self-concept has proceeded rapidly with industrialization. This process has intensified with movement toward the information society, becoming particularly severe in the arena of the family. With changing gender roles and intensification of the existing cultural emphasis on individualism the family has been under increasing strain resulting in a high divorce rate. The family, of course, is one of the most significant and abundant sources of self-concept development and reinforcement. When the family splits apart, an important context for the expression of self, in an overall long term sense, is damaged or destroyed. For many children, the school and the immediate family are the primary, sometimes virtually the only, sources for self-concept affirmation. Given the erosion of the extended family, the increase in divorce, and the development of single parent families where there is often little time for self-concept reinforcement, there is an accompanying decrease in opportunities for meaningful sharing of successes and other presentations and evaluations of self, particularly in terms of the majority of one's identities or specific conceptions of self being shared with a particular audience.

Most often parents and children participate in activities that have virtually no overlapping audiences. This is quite unlike the village or small town setting of the agrarian societies or even for many people at the beginnings of industrialization where family, neighbors, and church were largely overlapping audiences and one was seen as, and treated as, a more rounded person. These audiences were familiar with the majority of the person's presentations of self and reacted to the person in a more holistic sense than is possible today. The point is not that we should seek the sense of community and its accompanying holistic understanding of self that existed in the past, but rather that the tremendous segmentation of audiences today makes the development of positive and well rounded conceptions of self much more difficult. Many children today come to the conclusion that "No one cares." In the search for audiences upon which to build conceptions of self it is tempting to turn to groups of one's peers where it may be necessary to involve one's self in activities such as drug use that affirm the group's difference from the larger society.

As one of the most important remaining contexts for self-concept development, the schools have not only an increased impact on the shaping of self, but a heightened responsibility for that impact as well. But how can teachers be prepared by schools of education to live up to this tremendous responsibility?

Education students in Human Learning and Development courses[4] often find it very difficult to integrate the various diverse (often contradictory) theoretical viewpoints to which they are exposed and to discern their relevance to the various teaching methods they are taught. Developmental theories range from highly mechanistic (behaviorist) to more holistic organismic

(Piaget, psychodynamic stage theories of Erikson and Kohlberg, etc.). Many textbooks organize the presentation of each as related to different dimensions of development and attempt some sort of eclectic approach leading to a pick and choose procedure for the best fit for the analytical theoretical task at hand. Students often end up questioning the validity of any theory as to its relevance to teaching and conclude that "all this theory and research stuff is just an academic exercise with little usefulness in the field." In fact, they get bored with theories that seem to give them little assistance for the immediate teaching tasks at hand. What, therefore, is needed is an integrating theme as a standard to compare and integrate theories conducive to providing guidance in the teaching-learning process. This would be a more holistic approach to practicing education. The theoretical dimensions of self-concept development and its implications for behavior can provide a focus for relating the theories of educational practice to each other and to the methods of teaching. The philosophical background to this integration comes from sociocybernetics. Teachers need to understand life span development and how it affects learning. Such understanding is not only important to the teacher's understanding of the student, but to the teacher's understanding of herself or himself; an understanding that affects the educational process at its core. Even though theory often initially turns students off, once they understand it within a broader perspective, it becomes very palatable because it makes sense. What makes sense is learned and transferred to practice more effectively and more durably.

Why is a solid grounding in the basics of the educational process so very important? What automotive mechanic worth his or her salt lacks a basic understanding of the principles underlying the functioning of the modern automobile? If the mechanic were only taught, "Do this under the following conditions and do that otherwise," many occasions would result when no rule was available to cover unique circumstances. Furthermore, when the new and changed models arrived and the mechanic was unable to obtain the latest repair manual, one would not want that mechanic working on one's car. The analogy to the field of education is that teacher education has far too often been more like training mechanics without adequate preparation in the basics.[5]

The average education student of today cannot survive on the job equipped only with a bundle of teaching methods and techniques.[6] They face diverse and changing situations that are often not covered by the subject-matter methods. Attempting to function in an environment for which they find themselves inadequately prepared is a frightening proposition that brings forth a diversity of inappropriate responses.[7] A rough understanding of the nature of these changes and the basics of human relationships is a prospective teacher's only defense.

An understanding, at least in rudimentary form, of the momentous changes occurring around us is possible through a brief examination of the evolution of societal types and their accompanying influences on family organization, work, and other dimensions of societal organization. Understanding that the children of today have different pressures on them that are assaulting their conceptions of self should help develop empathy and techniques to provide for alternative ways of relating to children in the schools that, even if they don't improve the child's situation, at least do not contribute to the child's problems as can so easily occur in the classroom where self-concept is not appreciated as an important factor.

When the methods taught during teacher training become dated by changed conditions, some teachers undoubtedly hold rigidly to the methods they learned for this is, to them, "the way things should be done." Others improvise techniques based on popular social psychological positions for dealing with their problems. Surely the most common of these social psychologies is the conception of "good guys" versus "bad guys." Somewhat more technically put, this is a variation of the medical model. Stated simplistically, the medical model maintains that if there is a cancer within the body it should be cut out. Adapted to the classroom this means, if the child causes a disturbance, remove or punish the child or both. Do not seek the source of the behavior,

just eliminate it. The medical model becomes a lightning rod for those with authoritarian personalities (Altemeyer, 1988). And clearly, the medical model has no place in aiding our understanding of social relationships, group dynamics, and varieties of self-expressions. Other teachers fall back to other lines of defense in their battle to keep both their jobs and their piece of mind. But, this is beside the point. What must be done is that like a good mechanic our teachers must know not only what to do but why.

Some Course Specific Solutions

To counter these problems to the degree that it is possible within the confines of the proposed course would require the attainment of the following goals.

1. Give added emphasis to non-psychological theories such as the basics of social psychology, sociology, and anthropology with a focus on the evolution of self-concept through the life span.

2. Preface this emphasis on the contributions of many disciplines with an integrative perspective that will help tie these various contributions together.

3. Use that integrative perspective to draw from the theories and research of the biological and social sciences that go beyond the traditional western emphasis on individualism.

4. Integrate the dynamics of self-concept with the theoretical implications of the various schools of thought and bodies of research that typically do not emphasize this concept (including an examination of the teacher's as well as the student's self-concept) and show the importance of self-concept for unifying this other information.

These four goals in turn generate objectives to guide the choice of course content. To derive this set of objectives the goals must be examined in some detail.

1. Add Emphasis on Non-Psychological Theories

Goal 1: Give added emphasis to non-psychological theories such as the basics of social psychology, sociology, and anthropology with a focus on the evolution of self-concept through the life span.

These goals have a natural affinity for each other. The first goal is demanded by the second. An integrative perspective will call for examination of issues that have traditionally been housed in separate disciplines. And the third goal of moving away from the over emphasis on individualism is also demanded by the second. The recent modifications in Systems Theory are explicit attempts to overcome the traditional separation of the person from the society in which the society becomes some unimportant background for the rational individualistic decision maker.

Human learning and development is a life span process. From conception to death, human beings undergo dynamic physical, cognitive, affective, and behavioral change. Theories of human growth and development focus on segmented aspects of this change. No single theory has yet evolved to deal with all of the domains. Perhaps there is no necessity for an all encompassing theory. Yet, there needs to be some way of relating different theories one to another. Most textbooks in the area of human learning and development attempt to use three or four main theories to interpret some of the processes involved in each of the domains. Next they compare the

strengths and weaknesses of each and leave the student to pick and choose without any criteria for making such choices.

Even though there remains considerable diversity in the social sciences, if one is to include every theory that ever had a significant set of adherents, there is also considerable agreement on some issues as far as the majority of practicing social scientists is concerned. Among these areas of agreement is the acceptance of humans as beings who invest meaning in the things and actions around them as well as themselves. This is seen to be a result of the unique human ability extensively to process symbols. From the human search for meaning comes culture which colors our entire understanding of the world and ourselves. Culture affects our conceptions of time and space (noting that we can create a theory such as that of relativity that would combine the two and live in a phenomenal world in which they are separated). This includes social time, in the sense of priorities, as we see contrasted, for example, in the traditional Navaho conceptions of dealing with people in terms of their immediate needs and the industrial conception of time of making sure that one punches the time clock at the beginning of the shift no matter what. The Navaho is late to work because he stopped to help someone fix a flat tire, and the person who is the product of the industrial conception of time finds this behavior unacceptable to the workings of the factory. In social space we have different conversational distances that are culturally determined. We have difficulties in translating between cultural conceptions and languages congruent with those conceptions. Thus, Mehan and Wood (1975) have documented years ago the difficulties in administering intelligence tests to small children when the teacher is Anglo and the child is Hispanic. When told to put her hand "under the table" the Hispanic child may touch the underside of the table and be scored as giving an incorrect response. The child, however, may be normal in intelligence, but merely thinking in Spanish, while attempting to respond to a command in English. For the young child this translation leads to an intelligent response from the child that appears as an error to the non-Hispanic teacher. It is abundantly clear that culture also affects our conceptions of self and from those conceptions what we think we should do in specific situations. Even our self-conceptions and reputations as moral beings are socially constructed and negotiated.

Clearly the range of cultural influence is tremendous and must be taken into consideration. But, also, there is agreement that there are reciprocal influences between the patterns of relationships that constitute social structure and culture. Disagreements emerge only as to the extent of the influence and as to whether structure or culture is more influential on the other. The evidence is overwhelming that there is a back and forth relationship of the practical things that we do (and the patterns of relationships between us that emerge from the things that we do) and what we think (that includes our conceptions of the world that constitutes our culture). Thus, to study only the individual creates an ontological conception that does not match our empirical understanding of the nature of self. This empirical research shows that self-concept perforce comes to a significant extent out of interaction with others and within social structures imbued with culture.

We are thus interpreters of ourselves and our world. We act as well as react. Our conceptions of self (role-identities) are often our primary motivations to conduct.[8] We are often in trivial and mundane conflict with others who have their own agendas and the resolution of this conflict involves some degree of negotiation, even when we feel that we have lost out to the desires of someone else.

From Goal 1 is derived Objective 1: At the completion of this course students would be able to:

1a) describe the theoretical reciprocal relationship between biological and social contributions to learning and development and give examples of this relationship,

1b) describe the current principal theories relevant to learning and development coming from psychology, social psychology, sociology, and anthropology.

1c) delineate the relationship between the above theories and the evolution of self-concept through the life span.

2. An Integrative Perspective

Goal 2: Preface this emphasis on the contributions of many disciplines with an integrative perspective that will help tie these various contributions together.

The lack of a perspective to
1) understand the processes of learning and development, and
2) compare different theories and integrate the available research findings that would guide their choices for action in the classroom is the major drawback in the content students are given in human growth and development courses.

The integrative perspective in the proposed Human Learning and Development course is a variation on General Systems Theory. This is not an esoteric approach where the workings of the universe can all be subsumed under the concept of entropy or any other concept. This perspective extends von Bertalanffy's (1968) conception of humans as a special type of open system. The claim for the distinctiveness of humans was rightly based on the extensive use of symbols by humans. This assertion of humans as symbol users is, of course, mainstream social science.

The extension of systems theory into a sociocybernetic theory is the assertion that human groups are qualitatively different types of systems than the people who constitute them. The reasoning behind this ontological distinction is beyond our present purposes. What must be made clear at this point is that the distinctiveness of the human group is its negotiated nature. The bonds that hold the human elements in the group are not rigid and mechanical but rather negotiated.

Viewing human groups as negotiated organizations is not a unique perspective. It has significant support in sociology especially in the theoretical traditions of role theory, symbolic interactionism, exchange theory, ethnomethodology, and the social construction of reality (sociology of knowledge). Deriving this property of negotiation from general systems theory is a powerful impetus to integrate these traditions with others also using this concept. It provides us with a logic of why and how apparently diverse theories can be combined in a more powerful theoretical position.

The sociocybernetic perspective incorporates the concept of evolution. This includes not only biological and sociocultural evolution, but also the evolution of self-concept. Evolution can be thought of as a broad process, itself the result of the three sub-processes of continuity, innovation, and extinction. In this light people experiment with identities as parts of self-concept. As situations come and go, they try out new identities and slough off others. Added to this innovation and extinction are those continuous identities that they maintain for long periods including a life time. The teacher must be aware of her/his own evolution of self-concept and attempt to promote positive identities conducive to learning in students.

Goal 2 leads to Objective 2: On completion of the course students will be able to:

2a) describe the basic principles of General Systems Theory relevant to social systems,

2b) describe the interrelationship between system levels--the person and the group and the group and the society,

2c) explain how systems theory provides a philosophical basis for the comparison of the theories dealt with in Objective 1).

3. Beyond the Individual:

Goal 3: Use that integrative perspective to draw from the theories and research of the biological and social sciences that go beyond the traditional western emphasis on individualism.

The necessary integrative perspective for bringing the social sciences together is to be found in what have been referred to as flexible and negotiated systems (Busch and Busch, 1988). Humans as symbol users are viewed as flexible systems.[9] As symbols are by definition created signs, they are by their nature initially infinitely flexible. Any sign can stand for any referent. In order for humans to enter into coordinated action they must be able to communicate. Symbols, because of their flexibility, give the greatest degree and quality of communication of all the signs. Symbols are created by agreement between two or more people that a particular sign will stand for a particular category of referents. However, once created, the act of creation is generally forgotten and the symbols are accepted as undeniable reality. This social construction of reality surrounds us completely.[10] It comes into play in our definitions of race and social class. It enters our conceptions of science as we study sex-roles and every other area in the social sciences and is noticeable even in the study of the physical and biological sciences. Distinct conceptions of reality can develop within age class structures, such as the youth sub-culture of the industrial and post-industrial societies.[11] They can even develop within the classroom as can be seen in the Rosenthal and Jacobson (1968) classic study of the self-fulfilling prophecy of teachers' expectations and performance.[12] But, since symbols are constructed by people who are often of unequal social power, the resulting constructions may somewhat tend to favor the viewpoints and interests of the more powerful. Yet, this point brings into question the social structural sources of power within groups. And to ask such questions is to move beyond the individual to the group. As these are different systems levels, they will be understood by different but sometimes related propositions.

The group is considered a negotiated organization because the bonds that hold an individual in the relationship are negotiated. Perhaps the negotiations are benign, such as the bargain struck in a contractual relationship between an employer and an employee. And sometimes they can be perverse, as in the relationship between the slave and his master. Negotiation exists even in the latter case because if the bargain is "I will kill you if you do not obey," a few slaves may choose death and leave the relationship. The classroom is an arena of constant bargaining. Bargaining on the part of the teacher for learning and discipline, for example, and on the part of students for self-concept and control over their own activities. For example, a Black student who is achieving may be mocked as "Whitey" by some lower class Black students. As discussed above even conceptions of reality widely accepted within the group are the results of bargained social constructions.[13]

The social influences on knowledge construction are only a part of the systems perspective. Another issue that is typically neglected in the area of human learning and development is the effect on the individual of macro level changes. Teachers will, of course, be working in micro level settings such as classrooms. Yet, what happens in those settings, including the families and neighborhoods that the children come from, is strongly affected by macro level events. Therefore, teachers should have at least a rudimentary knowledge of macro level social organization and change. The tremendous technological changes underway in the world today affect family

organization, religious orientation, biological functioning (drugs, environmental pollution, stress, etc.), self-concept (television emphases on immediate gratification, aggression, physical appearance, sexuality, etc.), and other domains that influence the educational process. Social changes affect motivation and performance. The development of the youth sub-culture, decrease in manufacturing jobs, opportunities in the illegal occupational structure that have sky rocketed with the rise since the 1960's of middle class demand for controlled substances, represent only a few of such social changes.

The systems perspective assists in comprehending the relationship between macro level technological and societal changes and the micro level experiences that constitute our everyday lives. When we think in terms of sub-systems within systems and exchanges between systems, we can begin to understand the relationship between macro and micro social phenomena. The reciprocity between self and society as a lifelong, emerging, negotiated process of learning and development.

The biological and the social are obviously intertwined, as individuals learn and develop. Self-concept is affected significantly not only by one's physical appearance, but also by metabolic and hormonal differences that affect what one can do, as well as what one has a propensity to do. The relationship between biological factors and action is very important.[14] Whether a child becomes hyperactive from a food dye or ingests controlled substances, these biological contributions to behavior are never expressed purely. Our negotiated conceptions of self are always there to modify biological pressure for action and in turn are modified by the actions we perform. Self-concept from early childhood to later in life is affected by and affects the biological system. Obesity and self-concept, metabolism and achievement, to note only a couple of connections, are all reciprocally interlinked.[15]

Systems theory deals with the configurations of matter, energy, and information. These configurations make up various types of systems. One of the great advantages of systems theory is the commonality of concepts for different types of systems that permits the examination of the interrelationships between even vastly different systems such as biological systems and social systems. The point could be greatly elaborated, but it should suffice at this point to say that the proposed modification of General Systems Theory significantly facilitates the comparing and contrasting of theories both within a discipline and between disciplines.

Goal 3 presents us with Objective 3: On completion of the course students will be able to:

3) contrast and compare the contributions of various theories of the educational process that focus on the individual in interaction and on the group.

4. Bringing in the Self as an Integrating Theme[16]

Goal 4: Integrate the dynamics of self-concept with the theoretical implications of the various schools of thought and bodies of research that typically do not emphasize this concept (including an examination of the teacher's as well as the student's self-concept) and show the importance of self-concept for unifying this other information.

The integrating theme of this proposed course on human learning and development is the evolution of self-concept.[17] Self-concept is one of the most significant sets of symbols humans create and negotiate with each other throughout life. The self evolves in social systems and is influenced by biological and socio-cultural contexts. Regardless of time and place self-concept tends to be an important (often chief) motivator of human conduct. At each stage of development, changing biological and social factors reciprocally affect self-concept. At all stages of life the

individual is engaged in the development, enhancement, maintenance, and defense of self-concept.[18] If you do not feel good about yourself, you are not going to be successful as a teacher or as a student. Teachers who comprehend the dynamics of the evolution of self-concept will be better at providing for growth in themselves and their students. In addition an integrating theme pedagogically allows students to develop and carry broad patterns to draw on while facing actual situations in the field. It also allows the instructor to sort out a multitude of somewhat minimally related mini-theories and segmented pieces of research that make up cumbersome, encyclopedic textbooks. This is no small problem as these texts can generate as much confusion as clarification, and they further the bias against theory held by so many prospective teachers.

Self-concept is relevant for overachievement as well as underachievement. It is essential to understanding the elderly as well as the child. It is more than simplistically feeling good or bad about one's person in general. It is the understanding of who one is: mentally, physically, socially, and morally. Dissatisfaction, with whom one thinks one is, can in some instances lead to increased learning and in most instances utterly destroy the chances of learning much from schooling at all.[19] The good news is that self-concept is both alterable in desired directions and, as a theoretical concept, can help integrate much of the research and many of the theories we have today as well as add some new insights into human interaction.

As children advance through Piagetian developmental stages, they develop more complex theories about their capabilities, the world, and their self-worth. Their theories, like those of the scientist, are based on the inferences they draw from their observations. As an example of this fundamental assertion, let us briefly examine the work of Lowell Madden. He has illustrated the effectiveness of "language of encouragement" versus "language of praise" for moral development. Sentences beginning with: "You should . . .", "I am proud of you . . .", "I wish you were . . .", etc., while intended to communicate positive evaluations useful in managing behavior, in effect, may keep students from becoming independent. In fact the language of praise tends to be judgmental. It enhances anxiety, dependence, and competition. In comparison the "language of encouragement" includes statements such as: "Your papers are all in order now."; "It was a difficult job, but you did it."; "I can read your writing easily."; "The ideas in your essay were made very clear by your illustrations."; "Those are very sophisticated conclusions."; "Talking in between disrupts all of us." The "language of encouragement recognizes the growth and contributions that students make and promotes within them self-reliance, self-direction, and cooperation" (Madden, 1988): 52). It allows students to make their own inferences. These inferences are affected by two levels of interconnected perceptual processes: perception (what is said to the student) and interpretation or inference (what the student thinks). These inferences can generate desires to please others in order to feel good about oneself or feel good about oneself by learning that making contributions to the welfare of others is appreciated. Such students may develop the spirit of cooperation, i.e., "We and Us" as opposed to the personal orientation of "I and Me" involving excessive competitiveness and self-centeredness. Short term behavioral engineering in the vein of behavioral modification can lead to long term dependence on external controls. The focus on meanings communicated about self can generate inferences in students with long term implications for positive self-worth based not on their successful attempts to please others but "rather on the fact that they exist" (Madden, 1988): 52).

The above example is but one of many of the type of effects that the teacher can have on the development of self-concept in the student and in turn the effect of self-concept on the educational process. The importance of self-concept is derived from the philosophical assumptions of the existence and workings of flexible and negotiated systems. Furthermore, it is central to the theoretical literature that rests upon this philosophical base. Symbolic interaction theory, role theory, exchange theory, the social construction of reality, the works of Piaget, Maslow, Erickson, and numerous other theoretical traditions that can be based on flexible and negotiated systems

either emphasize or can easily incorporate self-concept. The empirical literature as well lends strong support for the importance of self-concept.[20]

Most importantly, however, self-concept serves as a central integrating concept for Human Learning and Development because it is both so much a part of the teacher's life and so indicative of the use of certain methods and the rejection of others that it becomes a very practical theoretical orientation for the teacher. The philosophical assumptions of flexible and negotiated systems and their implication to go beyond the individual to focus on interaction seem very abstract in comparison to the dynamics of self-concept development and its implications for behavior.

Goal 4 leads to Objective 4: On completion of the course students will be able to:

4a) explain the process of negotiation and exchange between persons and systems that is referred to as interaction.

4b) describe and explain the importance of symbolic thought and its contribution to negotiated conceptions of reality and conceptions of self with examples from the educational setting,

4c) describe and explain the dynamics of self-concept development and the relationship of self-concept to behavior (physical, cognitive, social, and moral) and the reciprocal effects of the outcomes of behavior on self-concept,

4d) describe and explain the importance of self-concept in the teaching-learning situation and give examples of communications and behaviors that facilitate the educational process while protecting self-concept.

SUMMARY OF COURSE OBJECTIVES FOR GOALS

The interrelated goals lead to a set of specific objectives for the proposed course that go considerably beyond the objectives of traditional human learning and development courses. Students, in addition to learning the typical content of a traditional course in Human Learning (Growth) and Development,[21] will be able to:

1a) describe the theoretical reciprocal relationship between biological and social contributions to learning and development and give examples of this relationship,

1b) describe the current principal theories relevant to learning and development coming from psychology, social psychology, sociology, and anthropology.

1c) delineate the relationship between the above theories and the evolution of self-concept through the life span.

2a) describe the basic principles of General Systems Theory relevant to social systems,

2b) describe the interrelationship between system levels--the person and the group and the group and the society,

2c) explain how systems theory provides a philosophical basis for the comparison of the theories dealt with in Objective 1,

3) contrast and compare the contributions of various theories of the educational process that focus on the individual in interaction and on the group,

4a) explain the process of negotiation and exchange between persons and systems that is referred to as interaction.

4b) describe and explain the importance of symbolic thought and its contribution to negotiated conceptions of reality and conceptions of self with examples from the educational setting,

4c) describe and explain the dynamics of self-concept development and the relationship of self-concept to behavior (physical, cognitive, social, and moral) and the reciprocal effects of the outcomes of behavior on self concept,

4d) describe and explain the importance of self-concept in the teaching-learning situation and give examples of communications and behaviors that facilitate the educational process while protecting self-concept.

The concepts of flexible and negotiated systems are linked in many ways to mainstream biological, behavioral, and social science. They provide a powerful ontology for both new theoretical developments and the meaningful integration of the many existing diverse theoretical traditions. It is this latter property that becomes extremely important to the present proposal. Theoretical integration is necessary for teachers to be able to draw on the many useful insights of the biological, psychological, and social sciences. An integrative perspective that allows future modification of the integrated theories is particularly useful. The systems perspective permits such additions and alterations that will allow the teacher to incorporate new knowledge into the theoretical perspective and make adjustments in the application of the theoretical perspective to new circumstances. All this is achieved not by backing into an ontological and theoretical dead end by the use of an esoteric perspective, but by extending traditional insights into the workings of systems and thus developing a perspective compatible with legitimate mainstream empirical research and theoretical development.

Thus, the above goals can be accomplished by using the extended systems perspective and the theories (including those that go beyond the traditional emphasis on the individual) from diverse disciplines that it demands. The implementation of these goals by meeting the above objectives will produce a more coherent picture of human development.

Methods of Teaching and Assessment

Methods of presentation and assessment for this course would vary according to the instructor's inclinations. As I have taught this course I have incorporated several different teaching methods such as sociometric classroom observation, biographical journal, situational analyses, role-playing, teacher communication assessments, and content related reinforcement activities (micro teaching). The introduction of these techniques serves the dual purpose of exposing students to the content of human learning and development as well as exposing them to teaching methods that they must know for their own teaching. This is an integration of theory and technique. Such an integration puts various teaching methods in their proper theoretical place. Students need not learn and repeat them mechanically. Rather in so doing they develop a theoretical sense of when each technique will be appropriate. The execution by the student of these techniques serves as well as part of the assessment process in evaluating the students' performance in this course.

Endnotes

[1] Recent examples of critiques of higher education include: *Integrity in the College Curriculum: A Report to the Academic Community* (1985) by the Association for American Colleges, *A New Vitality in General Education* (1988) by the Association for American College's Task Force on General Education.

[2] The National Panel on High School and Adolescent Education (1976) concluded that the well meaning efforts of many teachers, educators and students were not likely to meet with success unless the entire approach to secondary education is revamped. After 15 years a whole generation has finished high school and the problems are worse than ever.

[3] Many state departments of education are waiting for researchers to improve means of both identifying children AT RISK and finding solutions to their problems. Jerry Conrath also identifies the source of the problem as low self-esteem. "The impending agenda for our schools must be to improve learning and change the behaviors of both adults and students . . . that cause the kids to increasingly avoid schools that appear to be unable to make them feel good about themselves or to raise their self-esteem" (*Trust for Educational Leadership*, April 1987, p. 34).

[4] The general subject matter addressed in the "Human Learning and Development" course is variously labeled at different universities as "Human Growth and Development" or "Human Development."

[5] Continuing concerns about relative underachievement in science and math of American students and increasing dropout rates have directed blame on teacher education programs. Much of this criticism seems to be directed toward overemphasis on courses *about* teaching without adequate emphasis on *content* education. The point stressed in this proposal is that emphasis on method not only takes away from time to learn the content that a teacher will later be expected to teach, but also takes away from the time needed to learn the *content of educational theory and empirical findings addressing the educational process.*

[6] Teacher education emphasizes classroom methods and techniques, while providing insufficient preparation in the basic theories of the educational process. A couple of decades ago the emphasis on methods was merely a major inefficiency in our educational process. Today it is a national tragedy. Prior to the tremendous opening of the labor market to women beginning in the 1960's, many of the most intelligent and capable women in the country became teachers by going through our schools of education. Many of them had the raw intelligence to realize quickly that what they had been taught in the schools of education was at best a rough outline for the average situation. They had the ability and insight to devise new ways of handling things as educators when the methods and techniques they had been taught proved sterile. However, with the widening of the labor market for women many of the best and the brightest have taken positions in business, government and higher education. There are, of course, still some very capable people coming into education, but proportionately they are far fewer today. The changes in the economy that lead to the pressure to open the labor market more broadly to women, also brought many men and women into education who would not have been qualified in the past (Clifford and Guthrie, 1988). Although not widely publicized, a significant proportion of students in higher education have problems in reading. This includes some education students (and teachers) who have significant problems in reading let alone an indepth understanding of their subject area. These are generally well meaning students and many of them can be said to be truly dedicated to educating our youth. However, the proportion of students who are most capable to fulfill this task has significantly decreased. Because of this decrease the deficiencies in the curriculum of our schools of education has now reached crisis proportions.

[7] The increasing complexity of life in the current transition from industrial to information society is taking an immense toll on the self-concepts of individuals from their experiences at the work place, in the family, and the dwindling traditional support systems. Teachers as well as students are victims of this transition. The effects of these transitional structures on the learning

and development of both the child and the adult must be part of the basic curriculum of teacher education today.

[8] McCall and Simmons (1978), Foote (1951), Park (1927)

[9] General biological evolution has lead to a brain capable of processing symbols.

[10] Processes of social cognition, perception, and interpretation affect self-concept, self-worth, learning, achievement motivation and morality.

[11] One of the most appalling results of the psychological emphasis in the typical course in Human Learning and Development is the neglect of the social structural influences on the creation and functioning of the youth sub-cultures of the industrial and information societies that so dominate the lives of students and consequently teachers in these types of societies.

[12] Subsequent research which overcame the methodological flaws in the Rosenthal and Jacobson study replicated its findings (Cooper, 1979; Good, 1980; Weiner, 1979; Raudenbusch, 1984).

[13] Even something which at first appears solely biological such as teen pregnancy involves negotiations for independence and adult status among other possibilities.

[14] This relationship is not confined to the child or student. The teacher also is affected by biological/social interactions. For example, the teacher's self-concept changes as well with changes in physical appearance and changes in the life cycle.

[15] The social construction of physical characteristics and appearance are clearly linked to self-concept in disorders such as Bulimia and Anorexia Nervosa.

[16] A recent attempt at an integrating theme is the "Information Processing Model." This newcomer among theories of learning uses the computer model. However, since the understanding of the nature of humans as symbol processing living systems is not adequately incorporated into this model it does not lead to implications very distinct from behaviorism. The hardware image of the computer may seem to make a good analogy, but until the processes of information input, sorting, encoding, etc. take proper account of selective perception, selective interpretation, the social construction of the symbols themselves and other information processing concepts found in symbolic interactionism, it cannot be of much use to the teacher. It is only these latter concepts that allow the teacher to understand why some children learn through the use of some teaching techniques and not others and why some children don't learn at all given our present accepted body of teaching techniques.

[17] Systems theory gives the ontological basis for the empirical findings that suggest that this is so.

[18] For example, both the small child and the elderly person seek independence as illustrated by the exclamation "I'll do it myself" when getting dressed, eating, etc.

[19] Norman Vincent Peal, the longtime layman's guru of the *Power of Positive Thinking*, recently alluded to the power of self-esteem in preventing school dropouts. He pointed out to educators, corporate executives and Kentucky Department of Education employees that, "Anybody who has low self-esteem is driven by his nature to compensate for it. And the natural form of compensation is to throw his weight around, and be tough and difficult, to draw attention to himself" (*Louisville Courier Journal* April 25, 1989).

[20] As an example of this empirical literature, it can be noted that sad people and happy people are each biased in their basic perceptions of themselves and the world (Carver and Ganellen, 1983; Kanfer and Zeiss, 1983). The self-fulfilling prophecies in these self and other perceptions illustrates the reciprocal dynamics of self-concept development. Depressed people tend to recall tasks that they fail on, whereas nondepressed people tend to recall tasks that they succeed on (Beck, 1976). Such perceptions tend to reinforce and even intensify people's feelings about their self-worth and their inadequacy in the larger world.

[21] The traditional course in Human Learning and Development would entertain the following topics: physical growth, reproduction and sexuality, sensation and perception, cognition, moral development, learning, intelligence, language, theories of personality, family relationships, gender roles and differences, death and dying, play, work, and creativity.

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The Eckerd College Teacher Education Program: A Model for the Education of Teachers in a Liberal Arts College

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Eckerd College provides a liberal arts eduction which enables students to use their intellectual powers throughout their lives and inspires in them a love for learning and a commitment to make meaningful contributions to society. Eckerd College was established in 1962 as Florida Presbyterian College, a college dedicated from its inception to the traditions of the liberal arts. Eckerd was the first college in the nation to develop a January term devoted to intensive study (often independent) of one subject. It was among the first to bring freshmen to campus before the beginning of the fall semester, placing them in Autumn Term seminars which prepared them to appreciate and understand the liberal arts early in their academic careers. Eckerd developed a mentoring program which allows students continuity with one faculty mentor throughout the entire undergraduate experience. It has pioneered intergenerational learning, founding the Academy of Senior Professionals, wherein national leaders from government, industry, education and religion examine with students and faculty a wide range of questions arising out of the study of the humanities.

The Teacher Education Program at Eckerd College provides students with two paths to certification by the State of Florida: the Elementary Education major and the Secondary Certification Program. The Teacher Education Program is distinctive because it combines an excellent liberal arts education with academically demanding and experience-laden discipline courses. Our students observe many different teaching styles and methodologies in many different settings and are encouraged to experiment with appropriate styles for maximum effectiveness as creative, reflective classroom teachers.

We expect our students to become liberally educated persons. We want graduates who are of good character; who can meld varied disciplines into integrated wholes; who place high priority on providing for the needs of individual children; who can relate theory to practice; who can build creative human relationships and promote understanding. We agree with Robert Bellah's contention in Habits of the Heart: Individualism and Commitment in American Life (New York: Harper and Row, 1985, P. 265) that we "have never before faced a situation that called our deepest assumptions so radically into question. Our problems today are not just political. They are moral and have to do with the meaning of life.... [We] seek to combine social concern with ultimate concern in a way that slights the claims of neither."

Eckerd College recognizes and rewards excellence in classroom teaching, which enhances the integrity of our Teacher Education Program. Our education majors study on a daily basis with outstanding professors who are committed to teaching and to the values of liberal education. Every member of our faculty teaches in the year-long Western Heritage Program for freshmen, and many choose to teach in the senior seminar, "Judaeo-Christian Perspectives on Contemporary Issues."

The outstanding faculty and the values-oriented General Education program (which embraces masterworks in the arts, humanities and sciences) offer students an uncommon opportunity to learn about themselves and the world in a holistic way. The required General Education sequence is:

Freshmen:	Autumn Term and Western Heritage I and II
Sophomores and Juniors:	Four Perspective courses, one each from four areas: Aesthetic, Cross-cultural, Environmental, and Social Relations
Seniors:	Judaeo-Christian Perspectives and Senior Capstone Seminar

Graduation requirements also include: achieving Writing Competency through portfolio assessment; completing one mathematics course and one year of a foreign language; and fulfilling the requirements of a major or a concentration. The college also has an extensive Study Abroad program. During the month of January students can remain on campus to study one subject in depth or travel to other countries to gain a cross-cultural perspective. This Winter Term students can study political science in Costa Rica; marine biology in the Dry Tortugas; theater in London; human rights and life in a monastery in Germany; the ancient culture of Greece; or volcanoes in Hawaii;

Designing the Teacher Education Program was a challenge and a delight because of the varied opportunities for learning available to our students. It was also difficult because of the inherent conflict between the myriad of possibilities at the college and the constraints imposed by the Florida State Department of Education, a bureaucracy unsupportive of innovation. During the design phase, in 1973, the Department of Education had proposed Alternative Certification as a possible model in lieu of the typical "course by course" certification model of methods courses linked to student teaching. Alternative models, if approved by the Department of Education, could approach professional preparation of teachers in innovative ways. This stipulation was a major stumbling block. The Department of Education representatives did not seem well acquainted with the unique mission and purpose of liberal arts colleges--most had graduated from large state universities. The Visiting Team asked questions such as, "How will you articulate your goals to the rest of the university?" They could not seem to understand that we were not a College of Education with hundreds of faculty; in fact, we were a two-person discipline at that time. After several days of discussion with our faculty, students and administrators, the Visiting Team agreed to allow us to become an institution accredited to prepare classroom teachers under an Alternative Certification model. The model included the following goals and led to the design of the following courses:

To attain leadership skills -	Group Dynamics
To understand children -	Development of the Child in Society
To learn theory -	Teaching/Learning Theory and Practice
To learn content -	Teaching Reading/Language Arts
	Elementary School Education
	Secondary Education Methods
	Educational Psychology
To understand the profession -	Issues in Education
To learn processes -	Internship (three courses)

Once these courses were designed, the next step was to determine how to match our college's liberal arts program with the State requirements for teacher certification.

Each course in the Elementary Education Program and in the Secondary Certification Program includes the following components: Bibliographic Instruction; Critical Thinking and Writing Excellence; an emphasis on classic and primary sources; opportunities to observe models of excellence; opportunities for leadership; and self assessment. We will describe two introductory courses to illustrate how the core components are approached by two different faculty members in the education discipline: Development of the Child in Society and Group Dynamics.

Development of the Child in Society

The text for this course (which serves as background reading and provides a context for discussion) follows the typical age/stage format. Students also read Thornton Wilder's Pulitzer Prize winning classic, The Bridge of San Luis Rey. The course is divided into weekly topics that follow chronological stages of development. Students learn to use their own childhoods as lenses for self assessment. Students must relate all of the content of the course to their own experiential knowledge. This sets students scrambling to find the circumstances of their birth, how their siblings view birth order and preferential treatment in the family, how their parents feel about mid-life decisions and choices, and how their grandparents approach aging.

Students complete two major projects in the course. They are first required to observe and interview a leader. On the basis of observational, anecdotal, and personal data, students must conjecture about the reasons for the leader's choices in life. Using this information the students write two-part papers: the first part is an objective summary of all of their data; the second part of the paper is a first-person narrative in which students connect observations to theories and make guesses about what aspects of the leader's life had the most influence upon the leader's character and commitments. Their second major project requires students to read Wilder's The Bridge of San Luis Rey and "save" one of the characters (all of whom die when the bridge collapses). Applying their knowledge of developmental theory and of the character's life, they write a fantasy about the rest of the character's life. Fanciful writing of this type gives students the opportunity to speak in many voices, both objectively and subjectively.

Students also do a group oral presentation. In preparation they must complete a collaborative library project, an annotated bibliography, the first stage in our discipline's approach to Bibliographic Instruction. The project requires surveying the literature on a specific topic and writing a one page report on each of eight sources, including reference to the author's qualifications and intended audience (two areas students often overlook when doing library projects). Students help one another find sources, analyze each other's work, and read each other's papers. The group earns one grade; therefore, the focus is on commitment to the group, development of rapport and camaraderie and collaborative effort.

Group Dynamics

The course in Group Dynamics introduces students to theories about groups and engages them experientially in the study of groups. A major emphasis in the course is reflection and self assessment. All of the activities are designed to lead to a deepened understanding of self and others, with the ultimate intent of exploring "character" and how it relates to leadership and effective teaching. Students read Forsyth's Group Dynamics for historical background and an introduction to current theories and research. A major emphasis in the course is the examination of the idea of "character" and how character is revealed through our interactions with others, our leadership and the positions we advocate. After studying the characteristics of groups, theories of

group formation and conflict, and theories of leadership, they read Plutarch's "Alcibiades" and, through close textual analysis, relate this portrait of an ancient leader to contemporary concepts in group study such as: the effects of physical attractiveness on group membership, status liability, idiosyncrasy credits, and power. They are later required to make connections between Plutarch's analysis of a life and Gail Sheehy's analysis of presidential candidates in Character: America's Search for Leadership and to their own educational biographies.

The educational biography is the first writing assignment of this course. Students are reminded that "the root of the word 'character' is the Greek word for engraving. As applied to human beings, it refers to the enduring marks left by life that set one apart as an individual" (Sheehy, 15). Students reflect and write about the influences which have shaped their lives--home, family, upbringing, peers, teachers, authority figures, temperament, adaptability to change and the changes to which they've had to adapt. The purpose of asking students to write autobiographies is to emphasize, from the outset, the effects of primary and secondary groups on all of our lives, and the similarities and differences in the ways all of us have experienced groups. Students write for an audience of their peers; every class member reads and comments on three autobiographies. The autobiographies are again used at the end of the course for self-assessment.

Students also create a critical bibliography of 15 sources on a specific topic of interest to them. This project develops the ability to discern reliable sources and to detect bias. They submit a written analysis of the current research and make an oral presentation in which they discuss the rationale for choosing their topic, the primary questions they tried to answer and their speculations about the importance of their topic and the most salient research they uncovered.

Students also analyze three films from the perspective of group dynamics theory: "Obedience," Milgram's classic experiment on taking orders from authority figures; Stanley Kubrick's rendering of jury deliberations, "Twelve Angry Men"; and "Remember My Lai," a British documentary on the massacre at Pinkville during the Viet Nam War. Through their analyses of these films, students make meaningful connections between group dynamics theories and the consequences of choices in our lives and, perhaps most important, the possibility of resisting the negative effects of conformity, peer pressure and deindividuation.

Students also participate in problem solving groups designed to help them clarify their values, make informed and ethical choices, learn to define, articulate and "own" a position on an important issue.

Melding Theory and Practice

Another critical element in our Teacher Education Program is the Internship, the final phase of our professional sequence toward which all courses and practica lead. During this phase students are called upon to apply and synthesize creatively the distinctive elements of our program: using library resources in increasingly sophisticated ways; developing critical thinking and writing skills; reading primary sources; observing models of excellence; developing multicultural perspectives; and learning to engage in reflective self-assessment.

In all that we do, whether teaching or interacting as members of the education discipline, we attempt to serve as role models for our students. One aspect of role modeling is to demonstrate collegial learning, including brainstorming about and critically analyzing ideas; conversing formally and informally about problems, successes, dreams and failures; and mentoring. The collegial relationship includes our students, implicitly by our actions and explicitly by our choice of primary texts for students during the final phase of the professional education sequence. For example, students and faculty may read and discuss Bruner's Process of

Education or Glasser's Schools Without Failure. Such primary texts, used with interns, are sources of theory, methods, and value assessments in class discussions and presentations, written critiques, exams and classroom observations and projects. Our students' theoretical knowledge and practical abilities are developed through a sequence of courses and regular reference to primary texts, including the final semester of the senior year, when they are completing their Internships and the senior seminar, Issues in Education. In the senior seminar, students research issues, using sophisticated library skills developed through a sequence of Bibliographic Instruction from introductory through advanced level courses.

The interaction of professor and intern is guided by the standards of the profession. Failure to meet these standards results in disciplinary action appropriate to the profession. The intern's file contains video and written observations on which the student comments in a daily journal. The professor regularly comments in these entries as well.

We emphasize multicultural perspectives and experiences through courses and through the expectation that all of our prospective majors study abroad for a least one term during their undergraduate experience. As seniors, some education students, who have a strong multicultural focus, complete senior projects in the area. One of our students is currently analyzing information on studying abroad with intent of publishing a booklet for students contemplating or pursuing such study.

A Student's Perspective

[What follows is a self-assessment by one of our seniors majoring in elementary education, in which she reflects on her choices as an undergraduate and their consequences for her as a prospective teacher.]

My thoughts and goals have drastically changed during my years at Eckerd College. I have changed from a money-hungry, naive, carefree teenager into an enthusiastic, well-rounded young adult with high hopes of becoming an elementary school teacher who can make some improvements and have a positive impact on our future.

Before I arrived at Eckerd College, I had considered a variety of majors including Law, Engineering, and Secondary Education. Upon entering the college, I declared Engineering as my major because I knew I had an interest in science and mathematics. I also understood that female engineers were in great demand and well paid. I knew nothing about engineering. At that stage in my life, money was more important to me than happiness.

I realized during my freshman year that my real passion for knowledge and study was in human development, learning processes and education. A few specific circumstances revealed what I really aspired to do as a career. First of all, I was discouraged by my lack of motivation in my required pre-engineering courses. I found the more thought-provoking classes pertained to education. I was also exposed to different opinions and outlooks on life in discussion classes which made me realize how little I knew about the world around me. I began to assess my values and beliefs and to question what I had formerly taken for granted, such as my family and my future.

During my sophomore year, I had researched the topic, "The American Dream," for a group project. I realized then that my dream to have money did not coincide with my desire to teach. I finally understood that a career should be something that generates happiness, but not necessarily money. At that point in my life, I knew I wanted to teach, but I did not know specifically what I would teach.

In the fall of my sophomore year, I received an announcement pertaining to a Winter Term Study Trip to Greece. Because I had not been abroad and was curious about the country of Greece, I decided to go. This experience was one of the most educational experience I had ever had. In Greece, I not only became aware of Greek culture, values, and beliefs, but I also learned to re-evaluate my own culture, values and beliefs. I had been living life as if it were a bowl of cherries--I had never thought about American culture as "life in the fast lane" or my concept of family and honor.

My stay in Greece changed me. I stopped taking my life and family for granted. I became more aware of my own values and the decisions I was making for my future. I decided I would place much more importance on my education, learn as much as I could about other cultures, and show a great deal of respect for the extras my family has always provided for me.

During my junior year, I followed up on my interest in education in other cultures by enrolling in a class entitled "Anthropology and Education." My semester project was a research paper on the educational system in Japan in contrast with our own. I became intrigued by the Japanese culture. At this time I felt ready to set my sights on a teaching career in another country, perhaps one less fortunate than America.

That semester I learned of various opportunities to teach English in a foreign country. At first I was excited about teaching in Greece, but later I learned of our program at Kinjo Gakuin, a Catholic school for girls in Nagoya, Japan, where Eckerd had been sending graduates for twenty years. I decided to apply for the Kinjo Summer Program at Eckerd and was selected to teach in the program--I knew this experience would either affirm or negate my hopes of teaching in another country. I was both apprehensive and excited to be involved with such an excellent program. I also looked forward to working with four other Eckerd students who would soon be leaving to teach English in Japan.

The experience was fantastic. I designed my own classes and the students seemed genuinely interested in what I taught. The activities outside of classes were also rewarding learning experiences. I was driven to re-evaluate my values and behaviors again. I learned I could be generous and attuned to the feelings and needs of others. I am sure I will apply to teach at Kinjo Gakuin when I graduate.

My goals for the future are not narrowly focused only on teaching English in Japan. I have also developed an interest in the American system. I am completing an elementary education major and a minor in Mathematics. The flexibility and support of the Eckerd faculty have allowed me to create my own directed studies in "Mathematics for Education" because Eckerd does not have Mathematics courses for elementary education majors. I was able to design, with a Mathematics professor, two courses which would prepare me to teach Mathematics. I was also able to design an independent study (with and Education professor) which focused on innovative ways to teach Mathematics to elementary school students.

Through both of these professors, I have developed a far deeper appreciation for the necessity of qualified math teachers in early elementary education when the basic principles of Mathematics are being introduced. My goal is to develop a knowledge of Math in my students early in their school years so they have a better chance of succeeding in Math and related studies throughout school and later in their careers.

My dream is to teach in Japan for two years after I graduate. Then I will return to America and begin teaching in an elementary school. I have a strong desire to reform the attitudes of

teachers toward Mathematics so that they may educate their students to have confidence in their Mathematics skills.

EDUCATION AS A DISCIPLINE:
A RECONCEPTUALIZATION OF TEACHER EDUCATION

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It is a special privilege for me to have the opportunity to share some ideas about "Liberal Arts Models for Teacher Education" with members of the Association of Independent Liberal Arts Colleges for Teacher Education. Actually, it is more an especial privilege as I had the opportunity to present a paper on "Leadership: Power or Pedagogy" at last year's National Forum. That paper was essentially an axiological argument particularly opposed to the power driven "political consciousness" that seems so prevalent in the development of organizational models for higher education and, specifically, for teacher education. This paper takes the same logical form--it is also an argument--but is primarily epistemological rather than axiological. This paper argues that the most appropriate "Liberal Arts Model for Teacher Education" is one that reconceptualizes "Education as a Discipline."

My interest in this always timely topic is not a recent phenomenon as I have been working (both pedagogically and administratively) in teacher education (both undergraduate and graduate) for over a quarter of a century. As a professor of Foundations of Education (Philosophy), I have always been an advocate of a strong(er) role for the liberal arts in teacher education, particularly for a role for philosophy. The immediate impetus for this paper, however, came by virtue of an intensification of this interest initiated by my recent employment at a small comprehensive university where the "Center" for Education is a segment of the College of Arts and Sciences. This latter point must be reemphasized. The organizational design of the university is such that within the structure of the College of Arts and Sciences there is a "Center" for Education. The "Center" for Education is not a division nor a department such as the Humanities, the Natural Sciences or the Social Sciences. Education is differentiated from the "traditional" disciplines by its special designation as a "Center." The only possible logic for this "organizational divorce" lies within the science, i.e. that education is not a "legitimate" academic discipline.

There are two serious difficulties with which the perpetuators of this premise must deal--one is with the nature of the liberal arts, the other is with the nature of discipline. Initially, persons who make such dubious distinctions as to what constitutes an art or a science from a non-art or a non-science or even between the arts and the sciences do so on the basis of a notion that the nature of the liberal arts is concrete and consensual. However, according to Bruce Kimball's Orators and Philosophers: A History of the Idea of Liberal Education,[1] those who invoke the phrase "liberal arts education" are really never clear about precisely what they mean because the nature of the ideal of the liberal arts is historically controversial and conceptually confusing. The major argument in Kimball's detailed historical treatise is that liberal arts education embodies in its development two quite distinct traditions and points of view, i.e. there is the tradition of the "philosophia" and there is the tradition of the "oratoria."[2]

The tradition that is known as"philosophia" is based on the premise that the pursuit of knowledge is inherently and intrinsically good. This "arts liberales ideal"[3] has its historical roots in the Socratic, Platonic, and Aristoteon belief in the freedom of the intellect. The tradition that is known as "oratoria" is based on the premise that public expression of what is known through language and texts in order to create learning communities is the central task of the liberal arts. This latter interpretation of the "arts liberales ideal" has its historical roots in Isocrates, Cicero and Isodore. The "philosophia" and the "oratoria" and their very different, if not diametrically opposed, views of the liberal arts are also considered to be the intellectual foundations of the liberal arts. It should be obvious that the buried divisions between them must be exhumed before our

contemporary colleagues can be sure that their epistemological distinctions which serve as the bases for their notions and their definitions are not purely programmatic, surely stipulative and scarcely descriptive.

It is surprising that despite the almost astronomical amount of published material about the "liberal arts" and/or about "liberal education", there is a paucity of attempts to understand the historical meaning of the term. Yet this very meaning is essential in order to relate the legacy of the liberal arts to contemporary issues in higher education. No less surprising is the fact that there is an astronomical amount of historical scholarship that could be brought to bear on the topic even though it is rarely consulted. It is ironic, therefore, that precisely on a topic about which academicians erect historical and relativistic conceptions of the "liberal arts" and about "liberal education." Then, too, there are those academicians who absolutize an 'a priori' definition by latching onto a particular understanding of the "liberal education" and construing it as a normative definition. And, then too, there are those academicians who adhere to the operational definition of "liberal education" as stated by Louis Benezet, i.e. "it seems best to use liberal education in the baldest possible operational sense: it is that kind of education which a liberal arts college program provides."[4]

What should be patently clear from this historical analysis is that the concept of the liberal arts and of liberal education is far from concrete. In fact, it is logically inconsistent to view "liberal" in any context as being concrete. Alfred H. Upman makes this point in The Liberal Arts so succinctly, it is worth quoting:

> As nearly as I can determine, the liberal arts were originally not arts at all as we understand the term; neither in the present sense of the word were they liberal . . . . They were liberal in that they constituted the education of the free man or gentleman in contrast to the vulgar craftsmanship developed by the slave . . . . We have come instead to emphasize another quality not originally intended but always easy to read into the word "liberal." The liberal arts, we say, are the liberalizing arts, the studies that liberate the mind and send it questing on strange and alluring adventures.[5]

This shift in emphasis demonstrates once again the lack of concreteness in the concept along with the emergence of a contemporary view point. There is an academic quality and integrity evidenced in both views: each is systematic and their individual characteristics are integrally related parts of a whole scheme of things.

In the "artes liberales" ideal, the training of citizens/orators to lead society requires identifying true virtues, the commitment to which will elevate the student and the source for which is great texts whose authority lies in the dogmatic premise that they relate the true virtues which are embraced for their own sake. The foundation of the curriculum, for the "artes liberales" lies, therefore in the study of language and letters which are required in order for the student to grasp the classic texts and then to pass this knowledge on to politicians, preachers or pedagogues. In contrast, the "liberal-free" ideal which has emerged as representative of "the" liberal arts is characterized by an epistemological skepticism which underlies the free and intellectual search for truth which is forever elusive and so all possible views must be tolerated and given equal hearing with the final decision left to each individual who pursues truth for its own sake. Logic and mathematics which stimulate the intellect, and experimental science, which teaches the stimulated

intellect to turn old "truths" into new "hypotheses" for further testing form the core of the curriculum designed to prepare the scientist and the researcher for a relentless pursuit of knowledge.

Each of these abstracted ideals for "liberal education" stands on its own as an "ideal" and is, therefore, something of a caricature of reality. Accordingly, one should not expect to find any empirical evidence for the type of "liberal education" that can be circumscribed by either type . . . but that is precisely my primary point, i.e. the liberal arts and liberal education are inherently vague, ambiguous and conceptually confusing. There is, however, much evidence to indicate the rising status of the liberal-free ideal. Lawrence Veysey seems to be implying such a shift in The Emergency of the American University when he states "few new ideals have been advanced on the purpose of higher education since 1900 . . . one might be a re-definition of the liberal arts curriculum away from the genteel tradition toward identification with critical intellect and creativity."[6] By 1960, a national study on "Attitudes of Liberal Arts Faculty Members toward Liberal and Professional Education"[7] found that many of the liberal arts faculty members equated a liberal arts education to a major in one of the liberal arts and that they regarded as liberal any discipline which offers a student an opportunity to prove his/her intellectual ability by becoming competent in a narrow discipline. Indeed that narrow discipline to which the faculty alluded, after Sputnik, became science. The sciences came to form the core of the liberal arts because they were believed to constitute the foundational knowledge necessary for an educated person. In 1980, Richard Schlegel, writing in the Key Reporter, went so far as to say "physics is the most important liberal art - the fundamental one in our attempts to answer first questions about our universe and ourselves."[8]

In fact, even philosophers of science frequently take this one science of physics and write as if it alone is science. They they follow this "false consciousness"[9] by taking some particular aspect of research in physics and positing it as the paradigm of the scientific method. This is not ironic in the traditional sense as philosophers have always formulated on epistemology in their efforts to ascertain the nature of knowledge and truth. However, it was only in the nineteenth century that the word "science" came to refer exclusively to a "new" discipline. Again, in the traditional sense, philosophy formally included "science". The study of nature was labeled by St. Thomas Aquinas as natural philosophy and continued as a branch of philosophy until the end of the eighteenth century. However, the shift from natural philosophy to a natural sciences that occurred during the nineteenth century is so well encroached in the twentieth century that the "unified science movement" now encompasses the social sciences. This encroachment has become so encompassing that the modern university now has a College of Arts and Science which serves as its embodiment to the liberal arts. And, contemporary colleges which still call themselves "liberal arts" colleges offer more majors in the "sciences" than they do in the "arts."[10]

> If the Enlightenment (and Sputnik) can change the nature of a non-tradition liberal art such as science from a branch of philosophy to a full-fledged discipline and then to an epistemological paradigm, then perhaps Post-Modern Nihilism (and its accompanying intellectual crisis) can do the same for the study of education. This seems to be particularly pertinent when we take into consideration the fact that the first university in the history of higher education was founded primarily to provide a "licentia docendi," i.e. a license to engage in the practice of pedagogy. It was actually during the late twelfth century that a long debate ensured over the power to bestow the "licentia docendi" that had traditionally been granted by local ecclesiastical officials, notable the chancellor of the cathedral. This debate reflected the struggle of the guilds to free themselves from the economic and political control of local officials, both ecclesiastical and municipal. The guild of scholars demanded the same privileges and immunities normally reserved only for the

clerics. Eventually, guild members incorporated themselves and took on one of the standard names for a guild--"universities."[11] The traditional institution of teaching and learning has its etymological origin in the term "studium" and "studium generale."[12] There are various explanations for the distinction between "studium" and "studium generale" ranging from attracting students from a wide geographic area, to recognizing its "licentia" over a wide geographic area and, most importantly, to the teaching of one or more graduate disciplines in addition to the liberal arts.[13] The battle over who had the right to entitle one to teach, i.e. issue a license to teach and to charge fees for it became a matter of fierce contention among the guild of scholars, the ecclestical order and the municipal order. The ecclestical order ultimately bowed out of this competition but in its departure gave its "blessing" to the guilds. Consequently, higher educational institutions not only are given their "raison de etre" but they rapidly grow in number, size and programmatic offerings. For example, in addition to the right to grant a "licentia docendi," "a true university was expected to have at least one higher faculty of law, medicine or theology along with faculty from the other arts."[14]

Nevertheless, regardless of this historical precedent for including the study of education in the traditional college/university curriculum, the question with which this discussion began "Is education a discipline?" remains unanswered. Of course, if one merely means by this question "Is the study of education part of the official college curriculum?," then the answer is obviously "yes," albeit it is not an unequivocal "yes." For example, education is certainly a subject that is offered in the university catalog but it is not always a subject in which the student may select to major. This equivocation lies at the very basis of the present concern of this paper, i.e. the weight of the recent historical tradition in which the older (?) more respected subjects are held to be pure or to be real academic subjects, while education is looked down on as unworthy of the honorific title of a "discipline." This issue has sparked an interesting and, for some, an emotionally charged debate in which this writer has been frequently and fervently involved. However, in order to avoid the kind of emotionalism that this issue generally generates and in order to attempt to provide the kind of logical approach this issue deserves, it is necessary to posit a logically prior question. That is, before it is possible to answer the question as to whether or not education is a discipline, it is necessary to first deal with the question "What is a discipline?" This is known as a second-order question or a metaquestion--a question that is implicit in the larger first-order question. Its logic is quite simple--before one can answer the first-order question "Is education a discipline?" in a meaningful way, one must answer the two implicit second-order questions, i.e. "What is education?" and "What is a discipline?" In other words, clarification of the concepts implicit in the question is a necessary condition for answering the question correctly.

Both of these second-order questions are obvious prior questions to the one with which this paper has been groping. and, as such, many who are concerned with this same issue recognize the need for the metaquestion and answer it forthrightly with a definition of education and a definition of a discipline. But, as Israel Sheffler pointed out so vividly in The Language of Education, "definitions can be stipulative, programmatic and/or descriptive and seldom have any strong discriminatory force."[15] Definition may describe a subject in a very general way but could never offer sufficient grounds for distinguishing a discipline from a non-discipline. Instead of seeking the definition of a discipline it is probably more helpful to apply some of the techniques of philosophical analysis and look at the various uses of the concept of a discipline. For example, the term discipline is used by academicians to refer to certain subjects such as philosophy, mathematics history, sociology and physics but not to other subjects such as hotel management, animal husbandry, business administration and education. There seems, therefore, to be a clear set of subjects about whose status as a discipline, there is no argument! This point seems to be granted--but, why?

By recognizing the existence of such a set of emphatic distinctions within the concept and trying to find out what it is about one use (discipline) which is so significantly different from the other use (non-discipline), it might be possible to determine some of the implicit or necessary conditions for the distinction. This would make the question "What is a discipline?" not one of definition but rather one of conceptual clarification--"What criteria or standards do we assume when we distinguish the disciplines from the non-disciplines in our ordinary language usage?"[16] Perhaps, the most notable distinction to which we appeal for the appropriate use of the concept of a discipline is that some subjects are considered to be more theoretical, abstract, ideal and remote from everyday reality (call these disciplines) while other subjects are technical, professional, practical and relate to everyday reality (call these non-disciplines). Even though the proponents of the usefulness of this distinction appeal to classical antiquity for its justification, "up until the eighteenth century, the usefulness--indeed, the necessity of knowing classical languages and writings for studying the professions was so self-evident as not to require extended comment. It was, therefore, assumed that the liberal arts were useful while it was also agreed that they provided more."[17] Yet, it seems that the American view point has degenerated to this basic dichotomy where liberal education is defined in contrast to technical, professional and practical education as theoretical, abstract and intrinsic, i.e. education pursued for its own sake.

To accept this dichotomy as a mutually exclusive one, it is necessary to also be logically committed to accept that nothing implicit in technical could ever have even the remotest relationship to theoretical and vice versa; and, that nothing implicit in "professional" could have even the remotest relationship to "abstraction" and vice versa; and lastly, that anything pursued for its own sake could ever be practical. Add to this analysis, the fact that the strict dichotomy between useful and liberal is a rather recent (in the historical context) phenomenon that does not reflect traditional thought and the dichotomy begins to diffuse. For example, Plato (in the Republic)[18] and Aristotle (in Politics)[19] both demonstrated that they were not committed to this mutual exclusitivity--they believed that some useful studies could be liberal and vice versa, it all depended upon the intentions involved.[20] Historically speaking, then, utility alone does not serve as a differentiating characteristic between a discipline and a non-discipline.

There is an even larger point to the preceding analysis. Consider this: if a practical study can be considered a liberal study, then a study such as education which is considered to be practical/profession could become a liberal study. But, how? To answer this crucial question, it is necessary to again allude to the classicists who have argued that the real distinction between disciplines and non-disciplines is not that non-disciplines are useful or practical but that their usefulness is the only reason for the study. The essential questions are: What else do practical studies do? Do they prepare the mind for further reflection? for contemplation? The point is straight-forward and simple: for any practical study to be considered as a discipline, it must accomplish the "something more" that a discipline accomplishes, i.e. the pursuit of truth through critical rationality. This "something more" to which the classicists and the contemporaries are appealing for practical studies to be considered as liberal studies is really, in essence, not "something more" at all. At least, conceptually it is not an addendum to the practical pursuit. It, i.e. the pursuit of truth through critical rationality, is implicit in the concept of a practice. This is not simply an assertion made to beg a question but it probably does need some additional explanation. In order, therefore, to assist and to make this point about the logic of the language, it is necessary to appeal to Alasdair McIntyre's <u>After Virtue</u> in which the concept of a practice is crucial to his argument for virtue and which he, therefore, explicates in detail. According to McIntyre, the concept of a practice implies the following:

1. A coherent and complex form of <u>socially established</u> cooperative human activities.

2. Through which goods internal to that form of activity are realized.

3. In the course of trying to achieve standards of excellence which are appropriate to, and partially definitive of that form of activity.

4. With the result that human powers to achieve excellence and conceptions of the ends and goods are systematically extended.[21]

Any attempt to paraphrase such a tightly packaged conceptual analysis is probably destined to futility. But, allow me an attempt and accept my apologies before you draw your conclusions about my logical accuracy. In other words, it seems to me that a practice involves standards of excellence (expertise) and commitment to principle (ethics) as ell as the achievements of goods (external or internal, extrinsic or intrinsic). Consequently, to enter into a practice is to accept the authority of those standards which currently and partially define the practice. And, even though these standards are not immune from our constant critical scrutiny, every practice does have a theoretical base, a philosophy, a history and an established methodology which should represent the best canons of inquiry available to us at the present time. It follows, then the goods which represent the purpose of the practice (McIntyre's internal goods) can only be achieved by committing ourselves to the bet standards so far achieved. To enter into a practice, therefore, is to enter into a relationship not only with its contemporary practitioners but also with those who have preceded us in this practice and particularly with those whose achievements transcended their prevalent paradigm.

Thus, it is their achievements, their practices that developed an emerging paradigm which now serves as the authority within the tradition of the practice that ultimately determines those standards that we as present practitioners must learn, must be committed to and must continuously study such that the possibility of our transcending this prevailing paradigm remains forever within the realm of reach. And, for this learning, for this commitment and for this critical spirit that is so necessary for all practices, the virtues of justice, truthfulness and rationality are necessary conditions for engaging in the practice. This position is not only supported by McIntyre but is advocated as is evidenced by his following remarks:

> A virtue is an acquired human quality the possession and exercise of which tends to enable us to achieve those goods which are internal to practices and the lack of which effectively prevents us from achieving any such goods.[22]

So, practices imply virtues! In fact, it seems that the major distinguishing criterion of a practice is the manner in which conceptions of the relevant goods and ends which the technical skills serve (all practices do involve both the teaching of and the exercise of technical skills) are other than (more than) just the improvement of these technical skills even when the development of these skills is directed toward some specific objective and even if the skills are developed, valued or enjoyed for their own sake. There is some evidence (albeit not sufficient) in educational literature that recognizes this conceptual relationship between ethics and our practice. To cite just a few of the more recent works with this value-implicit criterion is probably unfair and will certainly not do justice to the works that I do not list; nevertheless, some that have helped me make this point in the courses I teach are(1) Ethics in Administration by Strike and Soltis, (2) Ethics in Teaching by Strike and Soltis, (3) Education as a Human Right by Donald Vandenberg, (4) The

Dialectic of Freedom by Maxine Greene, (5) Ethics, Education and Administrative Decisions edited by Peter Sola, (6) The Logic of Education by Peters and Hirst and (7) Philosophy of Education by James McClellan. Each of these authors either begin with the recognition or conclude with the logical explication of the implicit relationship between the practice of education and ethical principles. This relationship extends even beyond the practice itself and is found to be an implicit part of the policy that guides our educational practice. Donna Kerr's Education Policy: Analysis, Structure and Justification provides the best evidence of this relationship. In her initial chapter, she states "whatever else policies are, they are things that we choose and we could always decide otherwise; choices always involve intents and purposes and as such policy statements are described only in action-oriented language."[23] Action language is always of a prescriptive illucutionary nature, i.e. it always prescribes an acceptable or appropriate norm of behavior. Because of the prescriptive nature of the policy statement, the legitimacy of the "policy" cannot be couched solely in the description of the practice itself. Prescriptive statements, by the very logic of the language itself, imply "ought" commands, e.g. if I prescribe X to you, then I am really telling you that you ought to X. Ought commands are not law-like nor do they rest in any natural cause-effect relationship, they are nothing more than pieces of advice about what one person or group thinks is the best course of action for another person or group to take/follow. Of course, prescriptive statements must be rational for them to be representative of good advise but, the point is, they must also be "something more."

Up to this point, this paper has argued that the goods internal to any practice, the standards of excellence that are appropriate to any practice and the socially established cooperative human activities of any practice logically necessitate adherence to the virtues of justice and truthfulness. The search for these virtues could alone be representative of the necessary "something more" for a 'practical' study to be a "liberal" one. In the Meno when Socrates was asked "Can virtue be taught?"[24], he responded characteristically by saying that it depends on what one means by virtue. Meno then provided examples of virtuous behavior, for he thought that the examples themselves would tell us what virtue is. Well, in a sense the examples are telling, but (as Socrates pointed out) they do not by themselves give the answer. For, to rely completely on examples for answers of the meaning of virtue would be analogous to relying completely on the context to determine the meaning of any concept. One cannot determine from an example of X whether or not X is virtuous until one is clear about the meaning of virtue. And, one cannot determine from the exercise of a technical skill anything about its meaningfulness until one considers the reasons for its exercise and the intent or purposes of its exercise, i.e. the rational defense and ethical justification of its exercise. Undoubtedly, the exercise of a technical skill is necessary for a practice but it is not sufficient. There must be some causally efficacious relationship between its exercise and the necessary condition of a practice (socially cooperative activity, standards of excellence, internal goods). This causally efficacious relationship makes the practice rationally defensible which is surely "something more" than mere implementation (surely you have, as have I, experienced an astronomical amount of less than causally efficacious prescriptive commands). The condition of rationality itself goes beyond just technical expertise but its "something more" is not the only "something more." Let us return again to our discussion of policy and to Donna Kerr's Educational Policy: Analysis, Structure and Justification in which she explicates the process of making rational policy decisions. According to her, "A calculation of benefit/cost analysis is necessary for a rational policy choice but this calculation requires assignment of benefits, values and appeal to norms. Consequently, what constitutes a rational policy choice is inextricably an ethical question."[25] Likewise for Meno, what he thought was a purely practical question "Can virtue be taught?" turns out to be, according to Socrates, contingent upon the meaning of virtue and the meaning of teach. Socrates showed Meno (and he should have showed us as well) that practical questions imply metaquestions of a conceptual nature, i.e. something necessary more and necessarily prior to the implementation or the exercise of practice itself.

Consider, at this point, the conditions that determine the actual practice of a "practice" and then consider the nature of the "something more" that is the necessary distinguishing criterion between a "practical/useful" study and a "liberal" study. After your consideration, I really think that your conclusion will be compatible with the one being argued in this paper. There is no real conceptual dichotomy, i.e. no mutual exclusitivity between "practical" studies and "liberal" studies. Ergo, there is no conceptual reason to deny that education as a subject of study is a discipline. However, no conceptual reason does not mean that our colleagues who have denied educationists entrance into the hallowed halls of academe do not have any reason for their elitist position. Chess, physics and education are practices; chess clubs, research laboratories and universities are institutions. For a clear distinction between a practice and an institution, it is well to again appeal to Alasdair McIntyre's After Virtue:

> Institutions are involved with acquiring money and other material distribute money, power and status as rewards. Nor could they do of which they are the bearers. For no practices can survive for any length of time unsustained by institutions. Indeed so intimate is the relationship of practices to institutions--and consequently of the goods external to the goods internal to the practices in question--that institutions and practices characteristically form a single causal order in which the ideals and the creativity of the practice are always vulnerable to the acquisitiveness of the institution, in which thcooperative care for common goods of the practice is always vulnerable to the competitiveness of the institution. In this context the essential function of the virtues is clear. Without them, without justice, courage and truthfulness, practices could not resist the corrupting power of institutions.

The pressures placed on practices by institutions in their quest for external goods have a profound effect on the practice itself. In almost every instance, the quest for external goods by the institution reduces the significance and/or the sophistication of the quest for the internal goods by the practice. As a result, the practice (at the very least) adjusts to these institutional demands or (at the very worst) takes these institutional demands and adopts them as demands of the practice itself. Ivan Illich has frequently warned us of this inherent aspect of institutions when he argued in DeSchooling Society that whenever you take a concept and form an institution to facilitate the practice of the concept what you ultimately do is "prostitute" the concept, i.e. the concept changes because of the contextual constraints. It is an undeniable fact that this is what has happened to teacher education. It is an equally undeniable fact that this has happened to many other disciplines and fields in the university but this paper is concerned specifically with the field/discipline of education. Teacher education by its very nature is concerned with the licensure of teachers--recall that this licensure represents the historical origin of the university itself. However, the university has lost its sole power to license (certify) teachers to the state department of education. Consequently, the university must adopt a curriculum that is developed by an institution that is an arm of the government, i.e. a political institution. This combination of political and educational objectives within the licensure process affects the practice of educating both prospective and practicing teachers in ways far removed from those implied in McIntyre's concept of a practice. Also, the demand for relevance that became so prominent during the late 1960s and early 1970s along with its subsequent anti-intellectualism led universities (in general) and teacher education programs (specifically) to adjust their curricular offerings to meet this new consumer demand. The "technological consciousness" implicit in these consumer demands for courses that would help the consumer get a job or would help the consumer to become more skillful on the job became the basis for the curricular changes deemed necessary for the university to survive. Political affiliation, economic consumerism and the "technical rationality" inherent in the technological consciousness soon led teacher education programs to place more and more emphasis on the development of technical skills (see James Herndon's What Do I Do on Monday?)[26] and less and less emphasis on the historical, philosophical and ethical foundations of teacher education.

Without these latter emphases, teacher education loses that "something more" that is necessary for it to be a "liberal" study and, perhaps even more importantly, it loses its credibility to even be considered an authentic practice (Recall, if you will, the necessary conditions for a practice and remember that the absence of any one necessary condition is sufficient to deny the authenticity of the practice). Without these historical, conceptual and ethical foundations, teacher education resembles vocational education at its very worst. Knowing "how to" is all one needs to know; knowing "what," knowing "why," knowing "about," knowing "that" are not worth knowing. As a teacher educators, we ought to know "better," and, we do! But, what can we do? The concept of practice has become so contextualized that it is hardly recognizable. What profiteth an institution to have gained a context if it has lost its concept? If teacher education is to be an authentic practical study, then it must re-organize its curriculum. And, if teacher education wants the academic integrity, it conceptually deserves, then it must do the "something more" that is necessary for practical studies to be liberal. And, if teacher education wants to be a liberal study, then it must reconceptualize and then ultimately restructure itself. And, if you have been even partially persuaded, then we really must "practice"!

Endnotes

1. Bruce A. Kimball, Orators and Philosophers: A History of the Idea of Liberal Education (New York: Teachers College Press, 1986).
2. Ibid., 13.
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4. Louis T. Benezet, General Education in the Progressive College (New York: Bureau of Publications, Teachers College, Columbia University, 1943), 28.
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13. Ibid, 85.
14. Ibid, 63.
15. Israel Sheffler, The Language of Education (Cambridge: Harvard University Press, 1964), Chapter 1.
16. Jonas Soltis, An Introduction to the Analysis of Education Concepts (Reading, Massachusetts: Addison-Wesley Publishing Company, 1968). 20.
17. Kimball, 222.
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19. Walsh and Shapiro, Aristotle's Politics: Text and Criticism. (Belmont, California: Wadsworth Publishing Company, 1975), 86.
20. Kimball, p. 229.
21. Alasdair McIntyre, After Virtue (University of Notre Dame Press, 1981), 174.
22. Ibid., 181.
23. Donna Kerr, Educational Policy: Analysis, Structure and Justification (New York; David McKay Company, 1978), 14.
24. Plato, "The Meno", Protagoras and Meno, edited by E. V. Riev, translated by W. K. C. Gunthre (Harmondsworth Middlesex: Penguin Books, 1956), 115.
25. Kerr, 124.
26. James Herndon, What Do I Do on Monday? (New York: Dell Publishing Company, 1970).

The Paideia Seminar in Teacher Education

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The Minnesota Paideia Project is a broad-based educational partnership to promote excellence in education for all students. Paideia Principles[1] which guide the program broadly declare that all children can learn and that a range of teaching skills--including didactic teaching, coaching, and seminar discussions--promote learning. Teachers, college faculty, parents, teacher union, and business representatives are working together on the design and implementation of curricula and other training programs to meet this goal. Augsburg College serves as coordinator for the partnership, providing technical assistance, information sharing, education, training, and linkage to the National Center for the Paideia Program at the University of North Carolina.

In 1989, we, at Augsburg College, moved forward with an agenda to integrate the seminar approach, as envisioned by Mortimer Adler, philosopher and developer of the Paideia Proposal, into the education major and into schools in the community. Teachers at two schools--the Bethune School in Minneapolis and the Monroe Community School in St. Paul--and faculty at Augsburg College committed time and resources for seminar training and seminar implementation in their classrooms. This resulted in seminar experience for more than 50 teachers, 45 college faculty, 22 college staff and administrators, 20 classrooms, 300 elementary students, 125 college students and 60 parents.

The goals of the entire Paideia curricular framework include: (1) the acquisition of organized knowledge by means of didactic instruction and use of textbooks and other resources in the subject matters of language, literature, math, science and social studies, (2) the development of intellectual skills (skills of learning) by means of coaching, exercises and supervised practice in the areas of language arts, problem solving, observing, measuring and the use of critical thinking skills, (3) enlarged understanding of ideas and values through questioning and active participation in book discussions, and discussions of works of art (seminars).[2] We are limiting our focus, at this point, to goal three.

Teacher education faculty need to be aware of teaching strategies that involve students actively, promote critical thinking, and develop speaking skills. The Paideia seminar has the potential to promote all three. For that reason, members of the Education Department at Augsburg College are participating in, learning about, and using the seminar strategy in a variety of education courses. Our primary goal is to make seminar leadership one component of our pre-service teachers' methodological repertoire. We envision teacher education students participating in seminars as well as analyzing and learning how to lead them. We have a deliberate strategy which we are following as we move from vision to reality.

Strategy for Implementation

We operate from the philosophy that the best way to learn about seminars is to participate in them. That philosophy runs through the training we have received as well as the training we are providing our students. We started seminars with our own faculty. With the help of a grant awarded in 1989-90, a series of fourteen seminars for selected faculty representing the four

divisions within our college was offered. Three of us from the Education Department regularly participated in these seminars along with ten to twelve other faculty members. Our major goal was to enjoy the intellectual stimulation and companionship offered by the seminars, but through participation, we also began to learn about seminar leadership. Towards the end of the school year, we began to lead the faculty seminars and to use the seminar strategy in the courses we were teaching.

Faculty seminars are once again being offered this year to a new cadre of participants. We plan to continue this kind of faculty development and renewal for several semesters, and through it, encourage the use of the seminar strategy in courses across the college. By fostering the use of seminars in courses outside the Education Department, we hope to ensure that our students have multiple opportunities to participate in seminars before they enter our program.

Liberal Arts

To that end, an informal survey of last year's seminar participants showed seminars being used as a part of several liberal arts courses including F.Y.E. (First Year Experience, Augsburg's student orientation program). To illustrate how seminar-based courses might evolve, the F.Y.E. is explained further.

The activities and events of F.Y.E. are designed to introduce students to the issues, demands, and challenges of beginning college life. Students have the opportunity to address issues and questions related to learning in the college environment. *The Augsburg Anthology,* a collection of readings and art prints taken from various sources related to the themes of the F.Y.E. seminars, is one context for discussion. The themes include urban traditions, religious traditions, what it means to be educated, ways of knowing, diversity and change. Seminars focus on these themes.

Preparing for seminars is an important component of the seminar itself. For example, to get students ready to talk about religious traditions, we asked them to walk to specific areas of the campus and observe and talk to people to find indications of religious tradition. When students returned to the classroom, the seminar began. Their experiences "in the field" thus became the context for the seminar. Other seminars were based on readings from the anthology in conjunction with introductory experiences within our class session.

Rules for the seminar are important. We started out with two: (1) your turn to speak is when no one else is speaking and (2) refer to the text or shared experience when making a point. As the students became more familiar with the seminar format a third rule was added: listen to others and build on their ideas. We found that seminars do allow students to stretch beyond a surface kind of discussion, especially when they start to trust each other and gain confidence in their own abilities to express themselves. For that reason, initial seminars should be based on easily accessible materials or experiences. Part of the seminar strategy is to encourage differing opinions and ideas to be expressed. We found that we needed to give our students explicit permission to disagree. It may be that we confronted and violated a cultural norm because sessions were criticized as being inappropriate when people actively disagreed with each other.

Some of the other liberal arts courses making use of seminars included: an upper division interdisciplinary course addressing the connections between science, math and religion, lower division political science courses, upper division literature courses and honors seminars for freshmen, an upper division religion course and an upper division psychology course. It seems from this that participants teaching content-loaded lower division courses are less likely to include the seminar strategy than when they are teaching specifically focused upper division courses.

Teacher Education Program: Reality

Within the teacher education program, our overall goal is three-fold: (1) to continue our students' participation in seminars, (2) to provide them time and opportunity to analyze the workings of seminars, and (3) to lead them. More specifically, the goals for the seminars include opportunity for students to develop and/or hone habits of mature, intellectual talk; to design their own rules and norms for effective seminars; and to evaluate their own behaviors during seminars.

Our initial education course uses the seminar as a strategy for promoting discussion and enlarging understanding of ideas. The same two rules as employed in F.Y.E. seminars begin these seminars: (1) it is your turn to talk when no one else is talking and (2) your comments should refer to the text. As seminars continue, additional standards for participation are included. Students learn that silence is acceptable, that it allows time for persons to formulate their thoughts.

Seminars have also been used in a few subsequent education courses. In these, the purpose for use is not only to promote critical thinking, but also to analyze the structure and leadership of seminars. In addition, content directly related to the course is revealed and discussed.

Teacher Education Program: Vision

From this point on our vision takes over; we must think and speak in terms of what we want to have happen and what we are moving towards rather than what we have accomplished. It is our hope that professional courses which occur later in the program systematically will take on the task of analyzing the strategies behind seminar leadership and provide time and opportunity for guided leadership experiences. Exactly where and how these objectives will be met will be determined through this year and the next as more of our colleagues in the Education Department participate in seminars and learn to use them in their courses.

Beyond integrating seminars into existing courses, a new course has been designed to provide an intensive experience with seminars, giving students the chance to participate in them, study them, and lead them. This course is open to all students, but we anticipate that it will attract mostly education students interested in learning more about the strategy they have experienced elsewhere.

In addition to course work experience with seminars, we also want our students to observe children participating in seminars and eventually to lead children in seminars. Our affiliations with elementary schools using seminar strategies with their students will serve this goal. At this time we have one student teacher in a school using the seminar strategy and intend to place more students in such settings. Ultimately, our hope is to have our graduates employ seminar strategies in their classrooms, offering to their students opportunities to think critically, express themselves clearly, and engage actively in their own learning.

Materials for Seminars

We have found the selection of appropriate reading materials to be an exciting and challenging task. They require enough "meat" and mystery to defy easy analysis, and yet, they must be within reach of at least a surface level understanding for all students. We have not found it necessary to restrict ourselves to classic selections; instead we have drawn from a range of sources from classic to modern, from well known to obscure. By varying our readings we have been able to discuss and learn from James Baldwin's "A Talk to Teachers" as well as Plato's vision of "The

Cave." On occasion, we have also found that stories found on the shelves of children speak to adults as well and can serve as vehicles for intense conversation. The following chart will give you a clearer idea of the range of materials we have found useful. Several of them we have used more than once, but the discussions have never gone in exactly the same direction.

Course	Selection
Orientation to Education	"A Talk to Teachers" by James Baldwin
Techniques of Teaching Reading	Selection from *To Kill a Mockingbird* by Harper Lee. "The Lady and the Merman" by Jane Yolen "The Cave" from Plato's *Republic*. "Reading Instruction and Social Class" by Patrick Shannon in *Language Arts*, 63 (6), 1985.
Children's Literature	Selection from *Roll of Thunder, Hear My Cry* by Mildred Taylor.
Secondary Social Studies Methods	Lincoln's "Gettysburg Address" Martin Luther King's speech, "Letter from a Birmingham Jail."
Creating Learning Environments	"A Letter Written by an Indian Parent" from the Augsburg FYE Anthology. "A Country of Teachers" by Oscar Arias Sanchez.

We also have several other selections which we think will fit somewhere, but as of yet they are not attached to a course. Some of these will work better than others; some may not work well at all. A seminar or two with them will tell us whether and how to use them. A listing of those selections can be found in the bibliography.

Endnotes

[1] *The Paideia Bulletin: News and Ideas for the Paideia Network*, Institute for Philosophical Research, Chicago, October, 1990, Volume VII, Number 1.

[2] Mortimer Adler, *The Paideia Program An Educational Syllabus*. (New York: Macmillan, 1984), p. 8.

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"Democracy and Education" by John Dewey.

"Education of Girls in the U.S." and "How Equality Helps to Maintain Good Morals in America" both by Alexis de Tocqueville in Democracy in America, Doubleday and Co.

"From the Circle of the Elite to the World of the Whole: Education, Equality, and Excellence" by Elizabeth Minnich in Educating the Majority, Macmillan, 1989.

"On the Education of Children" by Michel de Montaigne in Essays, Penguin Books.

"Science vs. Luck" by Mark Twain.

"The Earth Does Not Belong to Man, Man Belongs to the Earth" by Chief Seattle in a speech before U.S. President Pierce in 1854.

"The Iks" from The Lives of a Cell by Lewis Thomas.

Selection from How to Read a Book by Mortimer Adler.

Selections from Night Flying Woman, an Ojibway Narrative by Ignatia Broker, MN Historical Society Press, 1983.

Supreme Court Decision: Brown vs. Board of Education.

"The Hereditarian Theory of IQ: Alfred Binet and the original purposes of the Binet scale from The Mismeasure of Man by Stephen Jay Gould.

"White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies" by Peggy McIntosh. Working Paper No. 189, Wellesley College Center for Research on Women.

Video: Charlie Chaplan: Modern Times.

Many other readings and resources wait to be discovered. One exciting part of this methodology is the hunt for good resources and the anticipation of the good conversation they will spark.

Liberal Studies and the National Teachers Examination: Can They Be Compared?

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The teacher education reform movement is calling for a restructuring of teacher preparation to place more emphasis on subject matter disciplines and to require a fifth year of study for teacher certification. Teacher education in California implemented these reforms over twenty years ago.

California Reform

California, under the Fisher Bill, eliminated education as a major for the baccalaureate degree in the late 1960s. Under the Ryan Act, a subsequent legislative reform in 1976, teacher candidates were required to complete a major in the field in which they planned to teach. Potential elementary teachers major in liberal studies and are required to take 84 units spread evenly over four areas: English, Mathematics/Science; Social Science; and Humanities. High School teachers are required to major in a subject taught in the secondary schools. The teaching major must be approved by the Commission on Teacher Credentialing (CTC) and often has different requirements from the university's requirements for the major. Students can complete the teacher preparation program, which is limited to only twelve units before student teaching, as part of the baccalaureate degree or as post-baccalaureate work. At the completion of the teacher preparation program, candidates receive a preliminary teaching credential. Preliminary teachers are required to complete 30 units of post-baccalaureate work to receive a clear credential. If the teacher preparation program was completed after the baccalaureate degree, it is included as part of the 30 units.

California offers the option of taking the National Teachers Examination (NTE) for students who do not have an approved major. With the increase in mid-career teacher candidates, the option of the National Teachers Examination is used more frequently. Last year, 12,249 teacher candidates in California took the General Knowledge section of the National Teachers Examination. Of those, nearly 5,000 were in-state candidates, 2,500 were out-of-state candidates and the remainder were of unknown resident status. California awards credentials to 17,000 new teachers each year and 6,000 are from out of state.

This year, California is implementing another change in the subject matter preparation of elementary teacher candidates. The new guidelines eliminate the distribution of course work more directly to subjects included in the elementary school curriculum. Most other aspects of the Ryan legislation remain unchanged.

Liberal Studies or the NTE?

In the process of developing a liberal arts major to meet the new Commission on Teacher Credentialing requirements, our department asked the question, "What is the best preparation for elementary teachers?" We have students in our teacher preparation program who have completed a liberal studies major, others who have majored in subjects ranging from business to nursing and validated their subject matter competency by passing the NTE, and students who have majored in special education in another state but must complete a teacher preparation program for non-handicapped children. Would there be any differences in the performance of these prospective teachers in the classroom which might provide a clue to what preparation is best? Would there be any differences in their feelings of confidence in their subject matter preparation? In order to find the answers to these questions a survey was sent to students who had completed our teacher preparation program during the last three years and their current employers. We focused on the

difference between liberal studies majors and NTE candidates because all non-majors must take the NTE. There are no commonalities among NTE candidates other than they do not possess a CTC approved liberal studies major. NTE candidates may have majored in a liberal studies area such as English or history or they may have majored in business, engineering or some other area not related to elementary education.

There were no real differences in students who had completed a liberal studies major and those who had taken the NTE in terms of their feelings of preparedness. Some students had taken several courses in a discipline and still indicated it was the subject they felt least prepared to teach. Some NTE students had taken no math courses or no science courses and found these subjects difficult to teach. Liberal studies students had taken courses in the subjects they taught but commented that they had not had courses in how to teach a particular subject. In answer to the question of how helpful disciplinary courses had been during the first year of teaching, most graduates answered "somewhat helpful." Only a few NTE teachers found their subject matter preparation very helpful, while no liberal studies students found their major coursework helpful. The sample was very small in both groups but the students who responded were generally good students.

Principals listed several ways of assessing subject matter competence: asking questions, creating scenarios, transcript evaluation, past experience, references and the prospective teacher's eagerness to try. Most principals felt the teachers in the study were adequately prepared in their subject matter knowledge but did not seem confident of their ability to determine a candidate's subject matter competence. When asked how he assessed subject matter knowledge one principal commented, "through interview questions, but frankly other areas are of higher importance when hiring a teacher." Another principal commented, "Subject matter is not as crucial as teaching techniques and teaching students to learn. The human element of learning and getting along has to be part of the teaching process. Many teachers know subject matter but have inadequate teaching techniques to get concepts across to students. Principals who feel this way may have some justification. Recent research reported by the United States General Accounting Office found that there was no consistent relationship between teachers' effectiveness and their mastery of subject matter knowledge in college. Teachers' subject matter knowledge only seemed to relate to students' understanding of the subject in the most advanced high school classes (Murray, 1986).

To follow up on the survey, I interviewed master teachers of students who are currently student teaching. The master teachers did not report any differences between NTE student teachers and liberal studies student teachers. Teachers did indicate that the student teachers need assistance in how to teach particular subjects. They felt that while the student teachers knew the subject they were teaching, they lacked a deeper level of knowledge which is needed to translate knowledge for elementary students. When probed on this issue, what teachers really seemed to be saying was students had only a narrow range of teaching strategies for the content areas. There seemed to be some confusion about what was knowing a subject, understanding the questions and issues of the discipline, and teaching activities. When asked how students were assisted in remediating their subject matter difficulties, master teachers referred student teachers to the teachers' guide and other resource materials rather than to content materials. New teachers sought assistance by attending district-sponsored in-service programs, talking with more experienced teachers, reading professional journals and books, reviewing curriculum materials, attending classes, and visiting other teachers' classrooms.

A review of student teachers' supervisors' comments does not indicate any differences between liberal studies student teachers and NTE student teachers. The supervisors' comments, however, seldom evaluate subject matter knowledge. Comments do indicate concern in some cases about the way in which subject matter is presented. Students may use unclear or ambiguous

examples or they may sequence a lesson in a manner that makes it more difficult for an elementary student to understand the concept.

What Do Teachers Need to Know?

The student teacher or beginning teacher is still learning how to present subject matter knowledge to young students. Teachers need to understand subject matter in ways that are different from the subject matter specialist; they need to translate subject matter in ways that promote learning. Dewey said, "Every study or subject thus has two aspects: one for the scientist as a scientist; the other for the teacher as a teacher. These two aspects are in no sense opposed or conflicting: but neither are they identical" (Dewey, 1983, pp. 285-86).

Beginning teacher literature reflects a lack of attention to subject matter competency (Feiman-Nemser & Parker, 1990). Just as the principal was concerned with other aspects of a teacher's capabilities, the literature also tends to focus on the teacher's classroom management skills. There seems to be a prevailing belief that the new teacher has adequate knowledge of the subject matter. Feiman-Nemser and Parker studied the conversations between mentor teachers and beginning teachers to determine how subject matter was discussed. They found that teachers rarely talked about the meaning of the content they were teaching but they did talk about subject matter in relation to student thinking and understanding. Subject matter was also discussed in terms of classroom management and organization. Feiman-Nemser and Parker felt that subject matter was of concern to the beginning teachers but the support they received was mixed. Analysis of some conversations indicated that beginning teachers had not developed their subject matter knowledge in ways that would support student learning. The level of their knowledge was not yet deep enough so that they could translate it into teaching practice. Only one of the four mentor teachers was able to extend subject matter knowledge by the way in which she structured the conversation. One mentor teacher suggested additional readings and the other two did not respond to the beginning teacher's dilemma. These case studies suggest that new teachers and their mentors need assistance in deepening their own knowledge of subject matter, learning to think about academic content from a student perspective, learning to represent subject matter in appropriate and engaging ways to students, as well as how to organize students in order to teach and learn the subject matter.

Grossman (1989) in the Knowledge Growth in a Profession Project at Stanford found that the education of teachers does influence how teachers teach the subject. In case studies of mathematics teachers, she found that a teacher who had been a doctoral student in mathematics approached the subject by emphasizing the "whys" of the subject as opposed to the "how to's" and tended to place the concepts he was teaching within the broader framework of mathematics. Another teacher, however, who had taken the NTE to validate subject matter knowledge, engaged the students in a series of drills and problems provided by the book and seldom discussed the theoretical aspects of mathematics with her students. The difference in these two approaches was attributed to the deeper understanding of mathematics on the part of the doctoral student. In his doctoral studies he may have had to examine the structural framework of mathematics and the process of knowing mathematics. The NTE teacher may have experienced mathematics only as a series of formulas and computations and may not have been engaged in thinking about mathematics. The reason that there appears to be no relationship between teacher subject matter knowledge and student achievement in elementary schools could be attributed to the lack of dialogue in liberal arts classes about the structure of the disciplines.

Meade (1987) related a discussion he had with a chair of a history department at a prestigious eastern university. He asked the history professor, "What is expected of a history major?" The professor replied that a certain number of courses was required. Meade persisted and asked, "Will he be a historian when he graduates?" The professor replied that one needed at least a

Ph.D. to be a historian. Meade probed further and asked, "Would you think your history majors know about the various theories of history? Would he know tools that historians use?" The historian replied that the department had never thought about that.

At our institution when we were seeking a way to supplement our assessment of subject matter competency for NTE students I contacted professors in the disciplinary departments and asked if we could design a series of questions which would help us probe the level of subject matter understanding in NTE students. One professor replied that the test should be sufficient for the student to demonstrate knowledge and did not seem concerned that the level of knowledge assessed by the NTE may not reflect students' knowledge of the significant issues in the discipline, the way in which evidence is gathered, or the way in which knowledge is constructed.

A review of state validation studies of the NTE indicates that NTE test content is closely related to the content preparation of prospective elementary teachers. Faculty analysis of the content of the NTE found that between 72 percent and 93 percent of the reviewers believed the content was important for beginning teachers to know (Oregon State System of Higher Education, 1985). It was also found, however, that the NTE does not provide predictive capability for teaching success, nor is it the best tool for selecting the brightest students. It is not sensitive enough to discriminate academic ability at the upper end of the scale.

Petrie (1987) argues that liberal arts faculty often do not include the structure and scope of a discipline in their courses. Students are not exposed to the coherence of the discipline, how evidence is gathered in the discipline, and how the discipline relates to other disciplines. It may be that the reason we have found no difference between NTE teachers and baccalaureate degree liberal arts teachers is that there is little difference in the depth of their knowledge about a subject. One would hope that a student would have some understanding of the depth of the discipline and how knowledge is constructed within the discipline. Without this knowledge it is difficult to understand how they can be expected to adapt their teaching of subject matter knowledge to different grade levels, different intellectual abilities, and different levels of student understanding.

Tom (1987) suggests three barriers to effective teacher preparation programs. First, programs are constructed in a linear fashion so that the first part of the program provides the academic knowledge base, the second part provides the skills base, and the third part provides the opportunity to put knowledge and skills into practice at the end of the program. It is somewhat like learning to pitch a baseball by first studying theories of velocity and acceleration, then by viewing videotapes of pitchers, and finally by actually pitching a ball. We obviously don't coach young baseball players in this manner; we integrate the theory and practice. The second barrier is the segmentation of our programs. The curriculum is taught in discrete courses by specialists and there is often little integration from one course to another. The departmental structure of most colleges and universities supports the fragmentation of the student's education (Petrie, 1987). And finally, Tom suggests that we lack a vision of good teaching and that without an articulated vision of good teaching, teacher education students are prepared to simply replicate current school practice. Liberal studies programs which are linear, segmented and lacking in a vision of good teaching may not be able to provide a foundation for teaching that is any more effective than the self-study in which NTE candidates undoubtedly engage.

The education of teachers should be concerned with the process of knowing even more than an understanding of the structure of the discipline. Petrie suggests that an understanding of the process of knowing provides a basis for making judgements while understanding the structure of the discipline can lead to a set of propositions or cases about the discipline which may be static. Elementary classrooms are seldom static because of the various developmental levels, economic and cultural backgrounds, and intellectual abilities represented in the classroom. Teachers who

understand how we come to know a subject are better able to adapt that process to the young people in their classrooms. Everett Mendelsohn, in his keynote address at the 1988 Consortium on Excellence in Teacher Education Breadloaf Conference, suggests that we must move away from mere analysis of content and toward the construction of human thought and suggests that schools should be places where knowledge is made as well as transmitted. If we looked at a liberal arts education from this perspective and were able to implement such practices in our colleges and universities, there would be no equivalency between a liberal arts major and passing the NTE. Liberal arts students would have a much greater understanding of the content they are teaching and I suspect that we would begin to see a translation of that knowledge into student achievement.

The final aspect of a liberal arts education which cannot be addressed by a standardized test is the maturational aspect. Heath (Brandt, 1989) believes that there are developmental stages in a liberal arts education. Students are first reflectively aware of knowledge and cognition and they can use symbols to think about their own cognitive processes, values, and relationships. Secondly, students become other-centered as they begin to understand the perspectives of other peoples and cultures, as Heath suggests, "to enter into the worldview of others". Third, students begin to think relationally and to work cooperatively. This can be carried into their understanding of academic disciplines in relation to one another and ideas of the integration of subject matter. Fourth, students develop a stronger sense of self as they see the perspective of others and themselves in relationship to others which leads to stability. And finally, students develop a sense of autonomy as they understand their own talents and abilities and how they can assume responsibility for their own learning.

If a liberal arts curriculum promotes the maturational process described by Heath, one would expect to see a difference in teachers with a liberal arts preparation and those who took the NTE. The absence of difference in University of Redlands prospective teachers might be because the liberal arts curriculum does not demand reflection, integration, self-understanding and other-centeredness. Or it may be that the life experiences of NTE prospective teachers, who are more often older adults, develop the maturity envisioned by Heath in much the same way as Heath expects from the liberal studies major.

The question of what is the best preparation for elementary teachers is complex and deserves the serious attention of educators. Assumptions have been made about what is the best preparation for elementary teachers that may not be based on a firm research foundation. In addition, there appears to be an assumption that teachers are adequately prepared in subject matter which leads to minimal focus on assessing content knowledge and ability. A clearer understanding of teachers' content knowledge and the way in which they use it may provide information on how we can best improve the preparation of teachers and the achievement of young people.

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Portfolio/Interview Assessment at Alverno College

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> We can't afford to lose another generation of students to poor teaching. We have to make sure that the teachers coming to us are highly motivated, highly prepared, have that love for learning and love for children, and can communicate all those elements to those children with whom they will be working. If we don't take ownership of that, then I think it's unfair to expect schools of education would do it singly. (Secondary Principal-Assessor)

This statement by a principal who has been involved in Alverno College's portfolio/interview assessment process for candidates for student teaching captures a sense of the collaborative nature of the assessment, as well as its goal of ascertaining the readiness of students for the significant work of teaching.

Alverno College has been using a portfolio/interview assessment process as a final preparation for student teaching since spring, 1990. The students prepare a resume, a video of themselves interacting with children or young adults, and materials from their classes which give the best evidence of their readiness for teaching. The students' advisors review the appropriateness of the portfolio with the students before K-12 practitioners receive the materials. The culminating half-day process matches pairs of students with a principal and a teacher from the grade level and subject area of the students' preparation. During the assessment students receive individual feedback on their portfolios, participate in a small group discussion about pertinent school issues, and formulate goals for student teaching. While these tasks are being performed many unplanned learnings occur.

> The process was very relaxed and informative. It was a time of sharing opinions, values as well as experiences. I learned a lot from their advice and information. (Secondary Student)

> It was a VERY pleasant experience! The experience was also valuable since the assessors provided helpful tips that would be practical in the classroom. (Elementary Student)

In this paper I will describe the evolution of this assessment, the help the students receive to assemble their portfolios, and the criteria used to evaluate their performance. I will also describe some unanticipated outcomes, both for the students and the assessors.

Assessment for Students

At Alverno, assessment "is a multidimensional attempt to observe and, on the basis of criteria, to judge the individual learner in action" (Liberal Learning, 1985). Assessment is based on eight general education outcomes that cut across disciplines and departments and are fostered as students work in the academic and professional disciplines. The eight abilities are effectiveness in: communication, analysis, problem solving, valuing, social interaction, global perspectives, responsible citizenship, and aesthetic responsiveness.

The teacher education program has further defined five advanced abilities which help students make connections and create coherence as they prepare to become teachers (Diez, 1990). These abilities are: conceptualization, diagnosis, coordination, communication, and integrative interaction.

Along with abilities and outcomes which are articulated across disciplines and departments, some other principles are operating: the criteria for assessment are public; there is a strong component of reflection; there is frequent self-assessment as well as faculty assessment; external assessments occur regularly; and external assessors are used frequently.

Before the spring of 1990, as students prepared for student teaching, they gathered their best materials from all their classes which included reflective writing and examples of self-assessment. They reviewed all of this with their faculty advisor who then shared her/his observations with the Admission/Retention committee--a rough draft of a portfolio assessment. The recent evolution of the process gives the faculty:

> more in-depth information about the student's ability to put all pieces together, but it also helps the students develop those abilities. (Hutchings, 1990) [particularly the abilities of communication, coordination, and integrative interaction]

The learnings for the student from this process of reflecting, sorting, choosing and then compiling all in a compelling and persuasive manner is one of the unanticipated outcomes of the assessment. For some it is a real revelation to see their growth over the semesters and to have many fine materials, lessons, units, and papers form which to choose. Others are overwhelmed by having to narrow the choices and pare down their final selections and have to meet several times with their advisors before their portfolio is in a manageable package. One of the most unusual experiences was that of the student who put off the whole process until the last possible moment and then stayed up the whole night compiling her portfolio. She reported that the process was exhilarating, but not one that she would recommend! Now students know about the portfolio when they begin their first field placements and are encouraged to review their work from semester to semester as part of their ongoing practice of self-assessment and reflection.

Specific Instructions for Students

In the syllabus for the Portfolio/Interview Assessment (ED 420), students receive information to help them with the immediate preparation for the assessment. At a meeting early in the semester the salient points of the process are discussed with ample time for questions related to concerns, anxieties, and potential problems. Besides the faculty member who directs the assessment, a student who has successfully completed the process shares her perceptions, gives tips, and answers questions. This perspective is especially appreciated. There are also several videotapes with students and assessors talking about their experiences; these tapes are on reserve in the library. They include further practical information such as these comments from the students:

> I had saved everything over the years. I'm a good saver so I had piles and piles to pick from. The papers I included did have feedback from teachers right on the paper and I did not print new copies. (Secondary Student)

> The paper I did on Black English was real important to me not only because my major in Secondary Education is English, but also because I wanted to show whoever my practitioner was what I felt about this topic because, like it or not, you and I are going to be involved with it. (Secondary Student)

Comments on the videotape from one of the assessors also helped the students make decisions about what materials to include.

> The materials in the portfolio were just invaluable. They allowed us to see different perspectives, to see how students could address things through different modalities. Seeing the students using materials and actually teaching on a videotape showed me that they could not only talk and write about education, but actually were able to do it! (Secondary Teacher)

The syllabus gives many examples of pieces to include in the portfolio. It also describes five different steps to take which will bring the student to the point of delivering the portfolio to their assessor.

> A. If the portfolio does not already include a videotape of you working with children or young adults, then you need to arrange to be videotaped. (This can be in your field work or another setting. Many schools have equipment, or you can arrange to use equipment from Alverno.)
>
> B. Drawing upon the portfolio as evidence, write a description of a lesson that you prepared and taught, and analyze your performance using the five abilities of the Alverno Education program as a framework: Conceptualization, Diagnosis, Coordination, Communication, and Integrated Interaction. This lesson can be, but is not required to be, the lesson that is on the videotape. (No more than two typed pages)
>
> C. Prepare a resume. Include your experience in schools and with children/young adults. Attach sample evaluations from your cooperating teachers.
>
> D. In addition to the videotape and the self-assessment, and the resume, select 4-5 significant items from your larger collection of materials (i.e., ALL your work from your preparation for teaching).
>
> E. Submit the portfolio to your advisor for department review about 2 weeks prior the the interview/assessment process. After the department review, deliver the portfolio to your assessor about 1 week before the formal assessment.

This informal meeting between the student and the assessor before the actual assessment often is the prelude to more positive unanticipated outcomes. One principal of a parochial school gave the student a tour of the school, introduced her to many of the teachers and encouraged her to think about teaching in a Catholic school after she graduated. Another student spent the afternoon in her teacher practitioner's classroom after she dropped off her portfolio. Their shared interest in whole language led the teacher to ask for the student to be assigned to her classroom for student teaching.

The students' internalization of the abilities which are stressed across all disciplines at Alverno, especially communication, analysis, problem solving, valuing, and social interaction, is obvious during the portfolio/interview assessment process. Students who have trouble completing the process are often weak in coordination, diagnosis, or conceptualization and become stronger as they go through, step by step, the components of these abilities.

Criteria Used to Evaluate Performance

As stated earlier, criteria for assessments are public, so everybody is working with the same assumptions. The criteria for evaluating the portfolio and their performance on the day of the assessment are given to the students as part of the syllabus. The assessors receive the criteria with the portfolio and use them to prepare feedback for the students.

Did the student, in the portfolio materials,

1. Present materials in a professional manner (i.e., materials are neatly assembled; individual items show mastery of format and technical conventions)?

2. Give evidence of sound grounding in content areas, developmental psychology, and educational frameworks?

3. Reflect thoughtful attention to theory and practice?

4. Show logical development, with sufficient detail for purposes?

CRITERIA to assess the interview. Did the student

- Project a professional appearance

- Respond confidently in the interaction (e. g., maintain appropriate eye contact, speak fluently, maintain focus)

- Show internalization of frameworks of discipline and professional education (e. g., draw upon frameworks, theorists and professional practice; apply concepts in new settings; analyze new questions or material with flexible use of knowledge)

- Show appropriate motivation for teaching

- Speak of others (children, co-workers, etc.) with respect across diverse groups

- Show openness to ideas of others

- Show flexibility in approach to problems and issues

On the day of the assessment (a Saturday morning) a variety of groupings and tasks from 8:30-11:30 a.m. bring the assessment to a close. As mentioned in the beginning of the paper, the students receive individual feedback on their portfolios, participate in a small group discussion about pertinent school issues, and finally, write their goals for student teaching.

Preparing a videotape of themselves with children, getting the portfolio to their advisor in time to make changes and adjustments, setting up an appointment with their assessor so they could meet when they dropped off their portfolio--all required communication skills which contributed to a tangible growth in maturity.

Something that we hadn't anticipated was the strong collaborative atmosphere that was evident throughout the morning of the assessment. Whether in the individual feedback sessions or the small group discussion or the sharing of goals and plans for student teaching, there was always the sense that what was being shared was very important. The assessors were eager to talk and

share with the students; the students appreciated the opportunity to work with masters of teaching and administration. Their engagement is evident in these comments:

> The discussion was interesting to see how actual teachers feel about and respond to issues. (Elementary Student)

> Meeting with the assessors was wonderful! We had great interaction and the assessors were easy to talk to. (Elementary Student)

One secondary principal described his group's process:

> As we began to interact with the group we could take on different roles and challenge them, when what they said was very philosophical and make them bring it to a practical level . . . We began to shake their foundations.

The enthusiasm of the students for the process is gratifying. The overwhelming endorsement from the assessors contributes mightily to the vitality of the assessment. All have indicated that they want to continue being part of the process. As of this writing there are eighty-five trained assessor/practitioners with whom we work. They regularly suggest names of colleagues to be assessors, which means that there are now groups that come from the same school. That is very helpful for training new assessors, but it also gives them the opportunity to talk about teaching and learning in a new setting which is very conducive to their own growth and development.

A process which began as an outgrowth of Alverno's emphasis on alternative assessment and belief in portfolios and critical reflection has grown into an important milestone as students prepare for student teaching. Their portfolios give important evidence of the quality of their work; the exchanges with their assessors build their confidence and give them a taste of the excitement that can occur when educators collaborate for the improvement of teaching. The portfolio/interview assessment also appears to have important benefits for the assessors and contributes to the vitality of education in the Milwaukee area. As one principal noted:

> In talking to my colleagues I did not find one individual who wasn't excited, just overjoyed with the experience, renewed with the experience and confident that what is going to happen in education is going to be so much better, and that we have ahead of us the best years ever. I think we grew as much as the students! (Secondary Principal)

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